1. Catonis disticha de Moribus;

2. Dicta insignia septem Sapientum Græciæ.

3. Mimi Publiani, sive, Senecæ Proverbia, Anglo-Latina.

Cato item *Grammaticè interpretatus*, Latinis & vernaculis vocibus, pari ordine, sed diversis lineis alternatis.

Quò sc. ætatula Puerilis Præcepta vitæ communis ita legant ut intelligant.

A Carolo Hoolo, *A. M. Privatæ Scholæ Grammaticæ Institutore in Aurificum viculo apud* Londinates.

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1. *Cato's Distichs concerning Manners;*

2. *Excellent Sayings of the seven Wise men of* Greece.

3. Publius's *Stage-verses*, or Seneca's *Proverbs in Latine and English.*

Likewise Cato Construed Grammatically, *with one row Latine and the other English.*

Whereby little Children may understandingly learn the Rules of Common Behaviour.

By *Charles Hoole*, Mr. of Arts, and teacher of a private Grammar School in *Goldsmiths Alley, London.*

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BIBLIOTHECA BODLEIANA

An Advertiſement touching *Cato*, and ſome other School-books, tranſlated by

Charles Hool.

BEing *abundantly perſwaded that the Latine tongue may as readily be attained, as the French and other languages are with us, or, at leaſt, to a great deal more perfection, both for ſpeaking and writing, than commonly it is; and that alſo, according to our* old way of Teaching, *did we uſe ſuch means to facilitate it as they do in other Countries; I have ſeriouſly attended that Method, and (as God hath given opportunity) contrived ſundry helps, whereby I thought I might (probably) eaſe my own pains, and ready my Scholars at their Books.*

And whereas I have hitherto forborn to mention the particular uſe of thoſe already publiſhed, (becauſe I have ſtill in mind, after ſome other requiſites provided, to make a full Diſcovery of the Art of Teaching *(proceeding orderly from the very* ABC, *to the height of what is attainable at a Grammar School:) to ſatisfie their deſires, who continually importune me to ſay ſomthing (here by way of Preface) touching the courſe I take, and the benefit I find in teaching this and other School-books thus tranſlated by me, I ſhall now freely impart my School-Method, ſo far as concerneth thoſe Books, and ſo fully as is requiſite by writing. And hereby, I preſume, I ſhall neither exaſperate others, nor do prejudice to my ſelf.*

For I know very well, that the proportionating

of things taught to the learners juſt capacity, and the ordering of preſent documents, in relation to the paſt and future, ſo as to help the memory to retain the one, and prepare the underſtanding for receiving the other; ſtill carrying on his affections to covet more, is a meer ſlight, and yet a Maſterpiece in our Profeſſion: *which indeed it is very difficult to diſcourſe on, if not impoſſible to diſcover. Becauſe (as I conceive) this* Ars infundendi *is continually attended with ſo many Circumſtances, and requires ſuch prudential conſiderations, as none can poſſibly obſerve or think on, but thoſe that are very circumſpect and aſſiduous in a long continued Practice.* Scire quid deceat, eſt caput artis, quod nullâ arte docetur, *is very true in School teaching.*

When a child therefore is 1°. *So well acquainted with his entrance to the* Latine Tongue, *as that he can tell you (according to his Rudiments or* Grounds *of* Grammar) *what part of Speech any word is, what are its accidents, and with what it agrees, or on what it is governed according to Rule;* 2°. *When he can decline any Noun, and form any Verb, and render the rule of the Genders of the one, and of the Præter-tenſe and Supines of the other, out of* Propria quæ maribus, quæ Genus, *and* As in Præſenti. 3. *When by the daily uſe of his Vocabulary, and Phraſes; he hath got a good ſtock of proper words, and neat expreſſions, ſo as plauſibly to deliver himſelf upon any familiar occaſion.* 4. *When he hath been exerciſed a while in Conſtruing, parſing, altering, and imitating the* Collections out of *the loweſt* School-

Authors,

Authors, *and can do it Grammatically, though not altogether so exquisitely, as may be expected and attained to by after-practice*; 5°. *When he can read either English or Latine pretty distinctly, and can frame to write truly and legibly, and to keep his books fair: Then let him make an easie progress in the same language, by the help of his* Latine-Grammar, *and the* Authors *already provided him, after this Method.*

1. *Let him, together with his* Sententiæ Pueriles, *procure himself a little paper book of the same bigness, and handsomely ruled, in which, let him every Munday, Tuesday, and Wednesday in the forenoon (after he hath read two or three verses in the* Latine Testament, *and repeated his* Grammar-Part) 1°. *Write down half a page of the Sentences both English and Latine, according to the printed Copy, and get them by heart, as he writeth them, which will cause him to be more intent upon the matter, and to write more truly and leisurely.* 2°. *Let him repeat so many of them as he is well able (without tiring his memory) by heart, out of his own written copy, and construe them likewise* memoriter, *sometimes out of English into Latine, and sometimes out of Latine into English:* 3°. *Let him parse as many Sentences as the time and your leisure will permit you to hear; and be sure he decline those Nouns, and form those Verbs through, which seem more difficult; and inform him touching what Rule you know he is not so well acquainted withall in his Grammar, or which he doth not so well understand, and let him turn to it. For this purpose he should alwaies bring his Grammar with him, when he*

cometh to say his Lesson. 4°. *Shew him how to imitate or vary one of those Sentences, and then cause him to write it down, taking especial heed to the placing of his Latine words in the Latin order.* Ex. gr. *When he hath said Grammatically,* i. e. *as our words stand in English;*

Opitulare Amicis, *Be helpfull to thy friends.*

Let him change some Accidents of the words thus,

Opitulabor Amico. *I will help my friend.*

Afterwards let him imitate it, by altering some of the words, and keeping the construction in the Latin order, thus;

Amicis opitulare. *Help thy friends.*

Miseris opituletur Deus, *God help poor folks.*

Sociis nostris opitulabimur.

We will help our fellows.

Then help them to understand and remember it, by shewing them, how to return an Answer in the same case that the Question is made in, as

Q. Quibus opitulaberis? R. Amicis.

Q. *Whom will you help?* A. *My friends.*

And in the same Mood and Tense; as,

Q. Amicis tuis quid debes facere? R. Opitulari.

Q. *What ought'st thou to do to thy friends?* A. *To help them.*

On Mundayes and Wednesdayes in the afternoons (after the Vocabula's repeated) let a Boy, 1°. *Transcribe out of* Cato *into a paper book provided for that purpose, two or three Distichs Latin and English; and as he writes them, let him get them by heart, and afterwards rehearse them so, according to his written copy.*

2°. *Let*

2°. *Let him conſtrue them word by word* memoriter *(and to help him in ſo doing, let him make uſe of* Cato *Grammatically conſtrued) and parſe them according to the Grammatical order.* 3°. *Let him oppoſe every leſſon by way of Queſtion and Anſwer both Engliſh and Latine, which he ſhould thus write down in two columns in a little book,* ex. gr. *Out of the firſt Diſtich:*

Q. What is God?	*Quid eſt Deus?*
A. A Spirit.	*Spiritus.*
Q. How know you that?	*Unde id ſcis?*
A. Verſes tell me ſo.	*Sic dicunt carmina.*
Q. How is God then to be worſhipped?	*Quomodo ergo colendus eſt Deus?*
A. With a pure mind.	*Purâ mente.*

And then 4°. *Let him give you the ſenſe of the Diſtich thus;*

God, who is a Spirit, is chiefly to be worſhipped of us, and that with a pure mind.

Deus, qui eſt Spiritus, à nobis præcipuè & purâ mente colendus eſt.

On Tueſdays and Thurſdays in the after-noons let children learn to talk with one another according to the expreſſions they meet with in Pueriles Confabulatiunculæ, *and* Corderius's School-Colloquies, *thus:* 1°. *Let them conſtrue a Colloquie, or more, verbatim.* 2°. *Cauſe them to analyſe exactly (at the leaſt) one, of every part of Speech in it, and to decline a Noun and Conjugate or form a Verb thorow-out.* 3°. *Let them take a clauſe, or a whole ſentence, and alter it quite to another meaning, by other words*

placed in the ſame order that thoſe are in the book. 4°. Let them try who can ſay the moſt part of a Colloquy by heart, and ſee how well they can imitate it. 5°. Let them frame a Colloquy of their own in Engliſh, and turn it into Latine, marking, according to the figures of their books, the page or Colloquy and line, where the words and Phraſes or Sentences they make uſe on, are to be found, eſpecially if they be ſuch as they ſeldom meet with all.

But however, Let them have a paper-book, wherein the Grammar Rules are written, after the manner of Common-place heads, and ever as they find examples in theſe Authors anſwering their Rules, let them write them down under them. Let them likewiſe have a book for Phraſes, Alphabetically contrived, wherein they may write down ſuch elegancies as are worthy the preſent noting, and of which they may come to make uſe at another time. The benefits that accrew to Children by thus converſing theſe leſſer Authors, are extraordinary: For, 1°. It bettereth them in reading either Engliſh or Latine. 2°. It teacheth them Orthography, and fair writing. 3°. It makes them rightly to underſtand what they learn, and eaſily to remember it, by preſenting every thing to the Phantaſie as well by the eye as by the ear, and imprinting them faſt upon the memory by an earneſt intention and reiteration. 4°. It not only helps them to conſtruc ſurely, and with confidence, and 5°. To parſe readily any word in their leſſon (which are things meerly Grammatical;) but alſo 6°. Inſtructeth them in the moral part of Learning, both how to behave themſelves, and to ſpeak as thoſe

of

of better breeding. For it maketh the matter, words and Phraſes in every leſſon their own, and ſtores them with Copy and Variety of both, to uſe upon any occaſion. And this is it which Mr. Brinſley *truly calls The very picking out of the kernel, and the life of every lecture.*

Now for the Tranſlating of theſe books, to the end they might be thus improved to the Childrens greater advantage, I conceived there was to me a neceſſity ſo to do, if I meant at all to uſe them, as (I obſerve) the generality of School-maſters have done both here and beyond the Seas for many years, and ſome ages together.

1. *In regard the parties to whom they are commonly taught are but little ones, of about ſeven or eight years old, who are not ſo well able to apprehend terms of Art, and digeſt Rules, as to imitate, remember, and repeat the Forms of Speech in any Language; whereof, when they have gained ſome knowledge, the Rules may be better inſtilled into them by informing them in a Practical way, why they ſaid thus and thus, and directing them withall, how to ſay the like, when they are put to it.*

2. A Book altogether Latine is *(as I may term it)* a meer Barbarian to our Children, *that are ignorant in the tongue, and therefore know not one word in the Book what it meaneth, further than it is told them. Hence cometh it to paſs, that when the maſter, or (as in many Schools) a boy takes upon him to interpret a place in an Author, and to tell Children* verbatim *what it meaneth (though never ſo diſtinct-*

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ly and twice or thrice over) the work of Conſtruing proves ſo elaborate, that they can receive but a very little at one leſſon: whereas the more one hears or reads of any language, and the oft'ner he meets with the words and phraſes in it (ſo he do but well underſtand what they mean) the more apt he is to remember them, and the ſooner and the ſurelier to attain the Tongue. Moreover, a book only Latine, preſents in it many things to be conſidered at once (and the moſt of them beyond a boy's apprehenſion) before one can underſtand it; viz. the proper, *and then the* tropical *ſignification of the words, and which of many is to be uſed in each particular place. 2. How the words are to be tranſpoſed from the* Rhetorical *to a* Grammatical order. *3. How every Elegancy and Phraſe is to be rendred according to the natural Idiom. 4. How the ſentence or ſpeech doth hang together in our language, ſo as to expreſs the ſame ſenſe that it bare in Latine: For the pondring all which, a young learner had need to be helped by having the languages ſet down as they anſwer one another, that thereby he may be able to compare them both together, and expreſs the one by the other, giving to each its due propriety.*

3. *Becauſe* the profeſſion of a Latine Schoolmaſter is to teach the Latine tongue, and not the Grammer only (*which is but an Introduction to it*) *and experience tells us, that* no language is more readily got than by familiar diſcourſe in it, *and ability therein is no way ſooner gained, than by comparing the tongue we learn with what we know, and asking how they call this, or how they ſay that in another lan-*

language, which we are able to expreſs in our own.

4. *The having of theſe firſt books meerly Latine, ſeemed a main cauſe why children made ſo little progreſs in them, and with ſo little benefit or pleaſure. For commonly they peruſe not above ſix or ſeven leaves in ſome one of thoſe Authors, not regarding them further than to conſtrue or parſe their preſent Leſſon, which they ſeldom do as they ought, becauſe they do not well underſtand them; whereas by having them in Engliſh and Latine together, they will run their books two or three times through, and readily perform any task their Maſter ſhall impoſe upon them.*

5. *Whereas many that had taſted the ſweet of their own labours, and were free in imparting it to others, had formerly tranſlated certain* School-books *(by which, many hundreds that have induſtriouſly uſed them to help themſelves and others in the Latine, have received much benefit) I obſerved the preſent rarity of ſuch Books had made them exceſſive dear, and therefore conceived it requiſite to make them more common; and that both the Engliſh and Latine might be had under one, I have ſet them down conſtantly together.*

6. *This (I conceive) is the ſureſt (if not the only) way to avoid* Angliciſms, *and other* Barbariſms, *which are incident to Children in making Latine; For where a Rule many times cannot be had to direct them, nor their Dictionaries be able to ſupply them with words and phraſes, their Authors may. And it is undoubtedly better for a child to learn to ſpeak well at the firſt, than after he hath got an habit of* bald

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dunsical Latine (*as they call it*) by attending only the *Rules, to be first made to unsay it, and then to express it better, as his Author hath done.*

7. *I might alledge further, that these manner of Translations may prove beneficial (though not so necessary altogether) to many at riper years, as well as to little boys,* viz. 1. *To the weaker sort of* Country School-Masters, *that have no supply of Books, who may hence gain the true Construction of a place which seems doubtfull, obscure, or erroneous.* 2. *To* young Students, *who come not perfectly grounded to the Universities, as it is meet, who by using books translated may attain a copy of proper language, without trusting too much to Dictionaries, which do* oft-times fail, *if not deceive them.* 3. *To those that have lost their Latine Tongue, and would recover it by their own industry.* 4. *And lastly, to them that after a little in-sight into it, having no other means to increase it but by these books, which do serve, upon my knowledge, to many instead of private Teachers, and are effectual, with a little direction now and then, when the learner finds himself at a loss.*

Touching the manner of Translating, I observe, Many men, many Minds, *and therefore there are many Methods or waies taken by many. Some set down the English only,* as Mr. Brinsley; *some the English and Latine together, and that word by word,* as Mr. Hain, *or clause by clause,* as Dr. Web, *or speech after speech,* as Mr. Bernard. *For my part, I have observed that course which I found most agreeable to my scholar's apprehensions, which I see also taken by the* French, Dutch,

Dutch, and other School-Masters in foreign parts who do certainly ſooner gain the Latine tongue by admitting theſe Helps, than we that abandon them in England. *I have endeavoured to frame my Engliſh ſtile to the Latine ſo, as at once to reach the Authors true meaning, and to condeſcend to the capacity of a young learner. As for rendring of words Grammatically, I have ſometimes done it, where other words would have ſeemed to carry the child too far aſide. Sometimes I have purpoſely ſet down the ſenſe of the Latine, as we expreſs it in Engliſh diſcourſe, that a child may thereby be enforced more diligently to ſearch out his way of Conſtruing. And I find that children which have been exerciſed in* Vocabularies *and* Gammar-Rudiments, *will in a very ſhort time be able to conſtrue Grammatically of themſelves, becauſe the ſenſe, and Grammar order, and knowledge of the words before hand direct them very readily to what they ſhould ſay, and they quickly recall their own errors. I have therefore taken the moſt care to make our Engliſh anſwer the Latine in its propriety of words and phraſe. For,* To render the Latine word for word, would ſeem too harſh in our Engliſh tongue, *which would ſometimes ſcarce be underſtood to be Engliſh, and* children are ſhort of Judgement, how to give the right ſignifications of word: *eſpecially where the matter is not familiar unto them, which (I conceive) to be the main reaſon why ſo many have rejected theſe more antient and firſt* School-books, *eſpecially of late years, and ſince our children are put to Latine ſo early. Where places admit of a*

double

double sense, I have followed that which in the judgement of Commentators upon that place, seemeth the most natural; and where they admit sometimes of a double Text, I have made the Construction also double. The elegancies that occur more remarkable, I have caused to appear by the change of the Letter in the print, and the Sentences are pointed at with this mark, ☞. *I have commonly rendred* you *for* thou, *or* thee, *because our children are generally now taught to say so (especially in common discourse) for manners sake. For,* quid me tuissas? *is every bodies reply now a days, to whom we say* thou, *except he be much our inferior; though* Erasmus *was very angry with all such in his time as would not endure to be* thou'd.

Some School-Masters there are, very eminent for their excellent abilities, and long experience (and such whose persons I acknowledge my self much bound to reverence) that, because of some suspected inconveniencies, are utterly averse to all manner of Translations of School-books. Now I intreat these more seriously (and in friendly manner, as I study to write this) to consider, whether more benefit hath not commonly redounded to Schools, where Translations have been used, than where they are totally excluded; I mean, so as to make the Scholars learn more chearfully, and the Masters to teach more comfortably.

1. *Seeing it is manifestly apparent, that since Mr.* Hayn *put out the* Construing book, *the Grammar hath been sooner and more profitably learn'd by the generality of children under ten, than ever it was before by here and there a youth near twenty years old.*

old. And though the most School-Masters at its first coming up, exclaim'd against it, and with all strictness forbad it to come within their Schools; yet the help it did to children at home and under-hand, towards the performance of their tasks, and the ease that Masters found in having their children prepared aforehand for their lessons, hath so far convinced men, and prevailed, that a million (I believe) of those books have been sold; and that which we call Lillie's Grammar is now seldome bought without a Construing book, to explain its meaning.

2. We see it evidently, that the Greek tongue hath been more generally studied, and more easily attained, and that to a great deal more perfection than formerly, both in Universities, and elsewhere, since all those Orators, Poets, Histories, Fathers (and what not) have been translated into Latine.

3. The Practice of some Masters that make use of Interlinearies for themselves, whereby they learn the Eastern languages (not to speak of their Construing the French or Spanish Bibles by the help of an English one) may excuse their Scholars, and convince them, that Translations may as well be allowed to Children as men. If they say, Boyes must work it out by their own selves. I may reply, that they have neither that strength of judgement, nor aptness to devise waies (whereby to help themselves at a loss) that men have; and therefore should not be left (as commonly they are) to shift for themselves, more than men would be.

4. I think it as profitable for a Child, having had his lesson once construed to him, (or not at all) to learn how

how to conſtrue perfectly by a book, as by his maſters often telling him, who (perhaps) ſometimes chides him becauſe he doth no better remember. And the poor boy therefore, to faſten it the better in his memory by the ſenſes, makes uſe of his own weak ſhifts, to ſcribble the word (which he conceives, but is not yet ſure) his maſter told him, in the margent of his book. I am ſure it is more encouragement to the Scholar to know where to help himſelf, and leſs trouble to the Maſter that he can do it well without him: not to ſay, that it conduceth ſomething to the fairer keeping of their books. What need I care what way my Scholar con his leſſon, ſo he can ſay it truly? The eaſieſt way for himſelf to learn, is the acceptableſt way for me to teach him by; and the moſt profitable doubtleſs to us both, if it be conſtantly followed to the gaining of an habit.

Now, whereas it is objected, that Tranſlations in a School, are means to beget and maintain, 1°. Idleneſs in the Maſter; and 2°. Truantlineſs in Scholars; I anſwer,

1. *I obſerve them that commonly make this objection, to be converſant rather in teaching Scholars that are towards maturity, both of age and learning, than in entring little ones to a tongue, whereof they know nothing; however therefore with them there be no need of ſuch mean Subſidiaries as theſe, yet with others there may.*

2. *This objection is but a groundleſs ſuſpition of theirs that have never made uſe of them; which, till they do, they can never certainly ſay what conveniences or inconveniences attend them. In the mean*

time

time their opinions are no infallible proofs, and I will not take upon me to refute them; being not desirous to impose upon any man, either in matter of judgement or practice.

3. *But this I can confidently say (now near upon 20 years experience in this calling, as well Publickly, as Privately)* 1°. *That a master, whose own eyes ought to be his constant and best Monitors among his Scholars, shall not want imployment, were his work made never so easie to his hand, to see that Children do orderly behave themselves, and diligently perform their tasks within their limited times.* 2°. *Though Translations do make the Master's work in teaching a great deal more easie, because children, with a little of his direction, may be able by their help to construe and parse their lessons; yet doth it not therefore follow, that by them he hath nothing left him to do: for it is some work to hear, and instruct, and examine his Scholars, in repeating their tasks (though they be never so well prepared and ready in saying;) and if, because they can say readily, he dispatch them the sooner, he may take the opportunity to shew them how to observe, imitate, or make use of the passages in their Lessons; and by thus doing, he shall improve their knowledge, both for behaviour and language. And indeed,* This is the end of all our learning, that we may know and do our duty both to God, our selves, and other men, and perswade those with whom we converse, to do so too.

4. *These* Helps *are so far from making Children any way to truant it, that they exceedingly increase in them a desire to their Books, and make them continually in School-time (at the least) to busie themselves*

bout them. For 1°. *They take away thoſe dulling diſ-heartnings that do uſually befall Children, (when they are put to get a leſſon, the meaning whereof they do not well underſtand:) who, when others forbear to tell them, and their own contrivances to help themſelves fail, do preſently deſpair of what they are about, and look no further after it.* 2°. *The writing, imitating, examining, and doing other things for the improvement of their leſſons, will afford them little time to be idle; whereas when boys have no more to do but that every days work of conſtruing and parſing, they ſpend little or no time in looking after it, but either betake themſelves to ſome buſie chat or fooliſh paſtime, or (which is worſe) ſit ſottiſhly idle in the School, or ſlip out of the door, and there they do* emanare, *tarry forth, (which is properly to* truant it) *if they do not withall commit ſome egregious miſdemeanor or other.* 3°. *One may imagine that a lothneſs rather to undergo the burden of reading ſo many exerciſes as Children can readily perform, by help of theſe Tranſlations, and a little direction of the Maſter now and then, ſhould incline many maſters to neglect them, than any fear of having too little to do in a caling ſo every way comberſom and full of toil. But for the trouble of reading Exerciſes, a diſcreet maſter can deviſe better waies, how to help himſelf in it than I can at this time ſtand to preſcribe.*

5. *Let who will object further what they pleaſe to imagine againſt it; ſo long as we ſee* this Courſe (*which I uſe in private, and do now commend to the publick*) of teaching language by language, as well as by Grammar-Rules, is that which they take for the moſt part in all places beyond the Seas, and by which

which they out-strip us in Latine. *And no wise man will be angry to see English boyes have as easie Helps for the Latine, as these commonly have in foreign parts; seeing our language hath very little nearness to the Latine, whereas others of most use and eminency with us, (i. e. the French, Spanish, and Italian) seem wholly to be bred out of that tongue now corrupted.*

6. *My intentions are not to fill the Schools (as some are merrily said to have done the world) with translations; but only by the help of some few selected ones to bring on the younger sort of School-boyes, in Grammatical exercitations, and getting language, till they be able to help themselves in the purest Latin-Authors. And this I conceive they will readily do, after they have run over (besides the books already mentioned)* Æsop's Fables, Terence, *and a* competent number of select Epistles: *all which I have now in hand, and endeavour (as God affords me opportunity) to finish, according to my agreement with the Company of Stationers.*

It would be tedious to my self, and Reader, to continue a discourse touching the Author of this Book of Distichs, as 1°. *To dispute whether* Cato major, *or* Cato minor, *or* Valerius Cato *the Grammarian, might not have been Authors of it. Or* 2°. *To enquire the reasons, why some have fathered it upon* Seneca, *some upon* Chrysostom, *and others upon* Ausonius. *Or* 3. *To determine which of these three was its antientest and justest title,* viz. Ethica Catonis; Tullius de Præceptis Catonis (*whereby some have thought* Tully *compos'd it*;) *or* Libellus elegantissimus qui inscribitur Cato, *Or* 4°. *To censure with* Erasmus *&* Scaliger

that this Book was called Cato, because it hath in it Sentences worthy of Cato, or is able to make one that observs them a wise & well-behaved man, as Cato was.

I shall only say, that this Book hath been every where approved on, and taught in Schools in all Countries for these many ages together; insomuch, as Planudes turned the Distichs into Greek, Erasmus made Scholia's, and others before him had written Commentaries upon them. Corderius for his own ease and Scholars benefit construed them in French, and some (about 70 years since) converted his construction into English. Sr. Rich. Baker, J. P. and sundry others, have rendred them in English verse: so that I shall neither seem to introduce a new Author, or to bring any uncouth device into our Schools, if, for the sweetning of this Poet, and that children may more easily digest it, I take the like Course that others of greater worth have done before me.

Those arguments (I confess) which Mr. Mulcaster and some others, have used against this book, (and this chiefly, that it was too serious for little ones that mind nothing beyond their toyes,) did much sway me to forbear the use of it in my School, till both by turning it into an easie English verse (as near as might be to the Latine) and construing it verbatim in Interlineary way, I had rendred it more sutable to their apprehensions. And now they sometimes delight both me and themselves, in striving who can repeat the most Distichs, both English and Latine by heart, after they have writ them fair (as I have said) in a paper-book. Corderius in one of his Colloquies brings in some of his Scholars thus exercising themselves and vying memories. What I have hitherto done, or intend (by Gods blessing)

ſing) further, in facilitating the way of teaching, was occaſioned by my own private endeavours to bring on Children in a chearful and continued Exerciſe of reading, writing, and ſpeaking the Latine tongue as well as Engliſh, & to acquaint them all along (according to the pitch of their capacity) with the Rules of Grammar, letting them ſee how far both languages agreed in that art, and wherein they differed. And this I dare thus publickly averr upon trial, that, whereas (eſpecially ſince I have got theſe Helps Printed) I am conſtant to my Rule, (which of late I have obſerved to be enjoyned by Chr. Helvicus) never to whip a boy for his book, or (as my Tutor once adviſed me) not to puniſh a Child for his intellectuals, though I ſeldome let voluntary miſdemeanors in point of manners go unpuniſhed (eſpecially where I meet with a ſtubborn ſpirit,) I rarely have a child come to me that doth not ſtudiouſly attend his learning, & after a while make ſhew of profit.

And again, whereas I had formerly framed my Method, ſo, as I uſually ſaved one year in ſeven of what I knew others commonly ſpent; I have ſenſibly of late gained upon my ſelf, ſo as to gain one of three, of what I have ſpent heretofore. Nay further, where I have to do with thoſe of riper years, whoſe abilities and occaſions require more expedition and leſs attendance, I do conſtantly undertake in 6. months to make them intelligibly to peruſe any ordinary Latine Author, and to give the Grammatical reaſons for what they read: & I bleſs God, I fail'd in performance with none, that have carefully attended their appointed hour, which is once in two daies to receive directions, and imploy their ſpare time accordingly. The main thing to be required

quired either from Children, or men of years, is a willing mind to be taught, and an attentive ear. Parents therefore might do very well, when they bring their ſons to the School, either to engage for their quiet demeanor there, or to leave the maſter to his power to command it, or (at leaſt) to forbear ſuch expreſſions of indulgency as may encourage them to rudeneſs beyond controle.

I have wondred to hear that ſome of our Profeſſion ſhould blame others, for going about by theſe means to proſtitute learning, and to make the way of knowledg too common a thing, which in my judgement is impoſſible. For, let the way be never ſo eaſie, all will not deſire to go it; and if one ſhould begin never ſo early, and proceed never ſo faſt, in a way of learning, it would be with him as it is with other travellers, who, when they have once come whither the earth and skie ſeemed in their eyes to meet, they find the heaven as high as formerly it was above them, and that meeting (as ſome rudely call it) of the earth and element, to be ſtill as far as they can ken before their face. And the wiſeſt man alive will ingenuouſly confeſs (as wiſer men than he, perhaps, have done before him) that all the little which he knoweth, is nothing in compariſon to that infiniteneſs of things whereof he is ignorant. Beſides, were the Art of School-teaching never ſo common; there are Children enow (but eſpecially in London) to be taught; and it is work for more than one man to reduce our corrupted nature to good order. For my part, I have often wiſh't, that all parents were able to teach their own children, for then they would either eaſe School-maſters by ſetting their work more forward, as ſometimes they do their ſervants; or more liberally reward

ward their pains, that diligently and faithfully perform their trust, in a thing of such concernment, and wherein themselves have no judgement.

I know it is with Books, as with dishes at a Table, where every one tasteth what he best liketh, and some prefer meer kic-shaws before solid meats. I ever liked that free law of hospitality, viz. Every man what he pleaseth; *and therefore amongst others, I only present my dish, and press it upon no mans stomach. And, forasmuch as I neither oppose, nor prescribe to others, I hope none will trouble themselves to oppose, or detract from me, but either candidly censure what I thus freely communicate, or commit their own doings to the common test.*

It is God I serve in what I do, and my Country that I desire to benefit; and as I repose my self securely upon God, in assurance of his protection, so I hope none of my Country-men will envy or maligne my undertakings. But if any man do so, I account Gods amiable countenance, and the encouragement I receive from men of known integrity, and learning, to be of far more force to bear up my spirits, than their cavils can be to deject them. And now, whether I seem to have said too much, or too little of this subject, I forbear more than to say,

Reader, though perhaps this may not please thee, it may profit some of thine; and therefore scorn not the tender, from him that hath often profest himself, and, now subscribes, that he is thus

Ready to serve thee and thine

Charles Hoole.

From my School,
June 3. 1659.

Mr. Triplet's Opinion touching these Translations.

SIR,

TIs true, that Translation of School Authors are excepted against, by many persons of Learning and Judgement, as conducing to promote truantry in Children, who are forward enough to learn with as much ease as they can, and delight not in any thing that exacts any pains at their hands. But as some would not swim at all, if they were not first entred with bladders; so, many would not so much as think of wading in the *Latine* Tongue, if they were not brought on with such facile Manuductions as these.

Since I have rolled this stone, I can, upon good experience, say that I have good cause to thank you for your pains in this kind: For what between dulness on the one side, and lazines on the other, I should not have made so great a progress in many under my charge, had not your *smoothing the way*, thus invited us to pass on.

And if the Master please, These *Translations* may prove *mere Helps, and no truantly refuges:* When he doth not content himself with the Childs answer, simply as it lies in the Book, but by varying Genders, Numbers, Voices, Persons, Moods, Tenses, &c. doth so Grammatically catechise and instruct his Scholar, that by every Sentence which you have translated, he is able to make such another: and perhaps the Child that is thus taught, may sooner learn to go a *high lone*, than he that is taught to go without a *standing stool*.

This is my *Opinion*. I will not call it *Judgement*, for fear of offending them that judge against it. The truth hereof, I submit to the wise. This truth I am pretty sure of, that I am,

Sir,

Your affectionate Friend and Lover,

Hayes, June 25. *THO. TRIPLET.*

The Preface, with some very short Precepts in Prose.

When I observed very many men to mistake grosly in point of manners; *I thought we were to help and inform their* judgement; *chiefly that they might live gloriously, and attain to honour.*

5. *Now, dear Child, I will teach thee how thou may'st* order thy behaviour.

Therefore read my instructions so, as that thou may'st understand them.

For, To read, and not to understand, is to neglect.

And therefore,

Humbly pray to God.

10. *Love thy Parents.*

Respect thy Kinsfolks.

Stand in fear of thy master.

Keep that which is committed to thy trust.

Fit thy self { *for the pleading place.* / *to the present occasion.*

15. *Keep Company with good men.*

Come not to the Council, before thou be'st called.

Præfatio, cum brevissimis citra carmen præceptis.

CUM animadverterem quàm plurimos homines *errare graviter, in viâ morum*; succurrendum, *& consulendum Opinioni* eorum existimavi; maximè, ut glorioſe viverent, & honorem attingerent.

5. Nunc te, fili chariſſime, docebo, quo pacto *mores animi tui componas.*

Igitur præcepta mea ita legas, ut intelligas.

Legere enim, *& non intelligere, negligere est.*

Itaque,

Deo ſupplica.

10. Parentes ama.

Cognatos cole.

Magiſtrum metue.

Datum ſerva.

Foro te para,
vel,
Foro parè.

15. Cum bonis ambula.

Ad Concilium nè acceſieris, antequam vocèris.

Be cleanly. | Mundus esto.
Salute willingly. | Saluta libenter.
Give place to thy better. | Majori cede.
20. *Spare thine inferior.* | 20. Minori parce.
Keep thine estate. | Rem tuam custodi.
Preserve Chastity. | Verecundiam serva.
Use diligence. | Diligentiam adhibe.
Read books. | Libros lege.
25. *Remember those which thou hast read.* | 25. Quos legeris, memento.
Have a care of thine houshold. | Familiam cura.
Be kind spoken. | Blandus esto.
Be not angry without a cause. | Irasci abs re noli.
Mock no body. | Neminem riseris.
30. *Laugh not a man in misery to scorn.* | 30. Miserum ne irriseris.
Lend a thing ; (but) | Mutuam dato ; (sed)
See to whom thou lendest it. | Cui des videto.
Be by in judgement. | Judicio adesto.
Make feasts seldom. | Convivare rarò.
35. *Sleep* as much as may suffice nature. | 35. *Quod satis est* dormi.
Keep thine oath. | Jusjurandum serva.
Refrain thy self from wine. | Vino te tempera.
Fight for thy Country. | Pugna pro patria.
Believe nothing rashly. | Nihil temerè credideris.
40. *Take counsel of thy self,* | 40. Tu te consule :
or, | *vel,*
Take safe advice. | Tutò consule.
Avoid a whore. | Meretricem fuge.
Attend learning. | Literas disce.
Thou must not lye. | Nihil mentiri debes.
Do good to good-men. | Bonis bene-facito.
45. *Be not a rayler.* | 45. Maledicus ne esto.
Keep thy reputation. | Existimationem retine.
Judge according to right. | Æquum judica.

Win thy parents by forbearance. | Parentes patientiâ vince.

Remember a courteſie received. | Beneficii accepti memor eſto.

50. *Stand by the Iudgement-ſeat.* | 50. Ad prætorium ſtato.

Be adviſed. | Conſultus eſto.

uſe vertue. | Utere virtute.

Moderate thine anger. | Iracundiam tempera.

Play with a top. | Trocho lude.

55. *Eſchew dice.* | 55. Aleas fuge.

Do nothing according to the opinion of thy ſtrength. | Nihil ex arbitrio virium feceris.

Diſdain not a meaner man than thy ſelf. | Minorem te non contemneris.

Do not covet other mens goods. | Aliena concupiſcere noli.

Love thy Wife. | Conjugem ama.

60. *Inſtruct thy Children.* | 60. Liberos erudi.

Admit the ſame condition, which thou offereſt to others. | Patere legem, quam ipſe tuleris.

or, | *vel,*

Endure the Law, which thy ſelf ſhalt make.

Speak little at the Table. | Pauca *in convivio* loquere.

Affect that which is juſt. | Illud ſtude, quod juſtum eſt.

Bear love contentedly, *or Be not angry becauſe men love you.* | Amorem *libenter* ferto.

The first Book of Cato's Distichs concerning Manners.

1. IF God, as Poets say, a spirit be,
Let him with upright mind be serv'd by thee.
2. Watch always more, and be not given to sloath,
For, daily rest affords to vices growth.
3. Think it a vertue chief, to speak in season;
He's next to God, that can hold's tongue with reason.
4. Scorn to thy self, by thwarting, cross to be;
Who falls out with himself, with none can 'gree.
5. If thou into the guise of men dost dive;
Whilst they blame others, none without fault live.
6. What thou hold'st hurtful, leave, though dear to thee;
Safety sometimes to wealth prefer'd must be.
7. As things require, be either stern or kind;
For wise men without blame oft change their mind.
8. Believe not rashly when thy wife complains
Of servants: whom thou lov'st, she oft disdains.
9. When you advise one, though he doth not heed;
Yet if you love him, in your way proceed.
10. To strive in words with men of words despise;
All men can speak, but few are truly wise.
11. Love others well, but love your self still most:
Be good to good men, but not to thy cost.
12. Shun rumors, lest thou bee'st as th' Author nam'd;
Silence hurts none, but some for words are blam'd.
13. Do not thou promise, what is promis'd thee:
Faith is but rare, because words are so free.
14. When any thee commend, pass judgement just
Touching thy self, not others trust.
15. Others good turns to thee be sure to tell:
But nothing say, when thou thy self dost well.

16. whilst

Catonis Diſtichorum de moribus Liber Primus.

1. SI Deus eſt animus, nobis ut carmina dicunt,
Hic tibi præcipuè ſit purâ mente colendus.
2. Plus vigila ſemper, nec ſomno deditus eſto:
Nam diuturna quies vitiis alimenta miniſtrat.
3. Virtutem primam eſſe puta, compeſcere linguam;
Proximus ille Deo, qui ſcit ratione tacere.
4. Sperne repugnando tibi tu contrarius eſſe:
Conveniet nulli, qui ſecum diſſidet ipſe.
5. Si vitam inſpicias hominum, ſi denique mores;
Cum culpent alios, nemo ſine crimine vivit.
6. Quæ nocitura tenes, quamvis ſint chara, relinque:
Utilitas opibus præponi tempore debet.
7. Conſtans & lenis, ſicut res poſtulat, eſto:
Temporibus mores ſapiens ſine crimine mutat.
8. Nil temerè uxori de ſervis crede querenti:
Sæpe etenim mulier, quem conjux diligit, odit.
9. Cúmque mones aliquem, nec ſe velit ipſe moneri;
Si tibi ſit charus, noli deſiſtere cœptis.
10. Contra verboſos noli contendere verbis:
Sermo datur cunctis, animi ſapientia paucis.
11. Dilige ſic alios, ut ſis tibi charus amicus:
Sic bonus eſto bonis, nè te mala damna ſequantur.
12. Rumores fuge, ne incipias novus autor haberi:
Nam nulli tacuiſſe nocet, nocet eſſe locutum.
13. Rem tibi promiſſam, certò promittere noli:
Rara fides ideò eſt, quia multi multa loquuntur.
14. Cùm te quis laudat, judex tuus eſſe memento:
Plus aliis de te, quàm tu tibi, credere noli.
15. Officium alterius multis narrare Memento;
Atque aliis cùm tu beneſeceris, ipſe ſileto.

16. Mul-

16. *Whilst, now grown old, mens words and deeds you scan,*
Think what you did your self, being a young man:
17. *If one do whisper softly, do not care:*
They think all said of them, that guilty are.
18. *When thou dost thrive, think things may fall amiss:*
The end not alwaies like beginning is.
19. *Sith God a frail uncertain life doth give thee,*
Hope not for dead mens shoos, that may out-live thee.
20. *When a small gift is given by a poor friend,*
Accept it well, and highly it commend.
21. *Sith infant bare by nature born thou art,*
The weight of poverty take in good part.
22. *Fear not that end of life, which nature gives;*
He that fears death, loseth even that he lives.
23. *If never a friend doth answer to thy merit,*
Do not blame God therefore, but calm thy spirit.
24. *That want thou may'st not, save what thou hast got:*
And that thou may'st save, think thou hast it not.
25. *Promise not twice a thing within thy might,*
Lest, whilst thou wouldst seem kind, thou dost prove light.
26. *When on's a friend in words, but not in heart,*
Do thou the like; thus Art is mock'd by Art.
27. *Think not too well of men for fair words making:*
The pipe sounds sweetly whilst the bird is taking.
28. *If thou hast sons, and hast no means to give:*
Then bring them up to trades, that they may live.
29. *What cheap is, dear; what dear is, cheap esteem:*
So shalt thou neither base, nor griping seem.
30. *Do not thy self, what thou art wont to blame,*
When his faults checks him, 't is the Teachers shame.
31. *Ask what is just, or what seems good to eye;*
Its fond to ask what 'tis just to deny.
32. *Do not things unknown, before known, advance:*
Known things on judgement rest, unknown on chance.
33. *Sith all our life in dangers doth remain,*
Do thou, that labour'st, count each day for gain.
34. *Yield to thy friend, when thou canst him out-vie,*
For friends are won by fair compliancy.

35. *Fear*

16. Multorum dum facta, senex, & dicta recenses,
Fac tibi succurrant, juvenis quæ feceris ipse.
17. Ne cures si quis tacito sermone loquatur;
Conscius ipse sibi de se putat omnia dici.
18. Cum fueris felix, quæ sunt adversa caveto:
Non eódem cursu respondent ultima primis.
19. Cùm dubia & fragilis sit nobis vita tributa,
In morte alterius spem tu ibi ponere noli.
20. Exiguum munus cùm dat tibi pauper amicus,
Accipito placidè, plenè & laudare memento.
21. Infantem nudum cùm te natura creârit,
Paupertatis onus patienter ferre memento.
22. Ne timeas illum, quæ vitæ est ultima finis:
Qui mortem metuit, quod vivit, perdit id ipsum.
23. Si tibi pro meritis nemo respondet amicus,
Incusare Deum noli, sed te ipse coerce.
24. Ne tibi quid desit, quæsitis utere parcè:
Utque, quod est, serves, semper tibi deesse putato.
25. Quod præstare potes, rebus promiseris ulli:
Ne sis ventosus, dum vis ut sanus haberi.
26. Qui simulat verbis, nec corde est fidus amicus,
Tu quoque fac simile: sic ars deluditur arte.
27. Noli homines blandos nimiùm sermone probare:
Fistula dulcè canit, volucrem dum decipit auceps.
28. Si tibi sint nati, nec opes; tunc arbitus illos
Instrue, quò possint inopem defendere vitam.
29. Quod vile est, charum; quòd charum, vile putato:
Sic tibi nec parcus, nec avarus habeberis ulli.
30. Quæ culpare soles, ea tu ne feceris ipse:
Turpe est doctori, cum culpa redarguit ipsum.
31. Quod justum est, petito, vel quod videatur honestum:
Nam stultum petere est, quod possit jure negari.
32. Ignotum tibi nolito præponere notis:
Cognita judicio constant, incognita casu.
33. Cum dubia incertis versetur vita periclis,
Pro lucro tibi pone diem, quicunque laboras.
34. Vincere cum possis, interdum cede sodali:
Obsequio quoniam dulces vincuntur amici.

35. Ne

35. *Fear not small things to give for further ends,*
For favour by this means uniteth friends.
36. *Forbear a quarrel with a friend to move:*
Anger breeds hatred, concord maintains love.
37. *When servants faults provoke you to be wrath;*
So temper, as to strike them you seem loath.
38. *Sometimes by sufferance quell, whom thou can'st beat,*
Patience a vertue is, exceeding great.
39. *Keep what thou hast already got by pains;*
Want will increase, where labour mak's no gains.
40. *When thou dost thrive, and mak'st thy friends good chear,*
Be still a friend unto thy self most near.

The Second Book of Cato's Distichs concerning Manners.

THE PREFACE.

IF you perchance would learn the ground to till,
Read Virgil; *but if you desire good skill*
In Herbals, Macer *them in verse will show;*
If Roman civil wars fain you would know.
Lucan *peruse, who tells you all those fights.*
If you delight in Love and wanton sights,
Run Ovid *o'r. But if your mind be set,*
Above all worldly things wisdom to get;
Hear, and attend, that you may better note,
How one may lead a life from vice remote.
Then come, and (lest you go too far amiss)
Learn here by reading what true wisdom is.

1. *HElp strangers what thou canst; for friends to gain*
By due deserts is better than to raign.
2. *Gods secrets, and what heaven is, to enquire*
Forbear; being mortal, mortal things desire.
3. *Leave fearing death, for it is fond in thee,*
Through fearing death, not one good day to see.
4. *Strive not, being angry, where a doubt may be:*
Wrath keeps the mind, that truth it cannot see.

5. *Slack*

35. Ne dubites, cùm magna petas, impendere parva:
His etenim rebus conjungit Gratia charos.
36. Litem inferre cave, cum quo tibi gratia juncta est:
Ira odium generat, concordia nutrit amorem.
37. Servorum ob culpam cùm te dolor urget in iram,
Ipse tibi moderare, tuis ut parcere possis.
38. Quem superare potes, interdum vince ferendo:
Maxima enim morum semper patientia virtus.
39. Conserva potius quæ sunt jam parta labore,
Cùm labor in damno est, crescit mortalis egestas.
40. Dapsilis interdum notis, & charus amicis,
Cum fueris felix, semper tibi proximus esto.

Catonis Distichorum de Moribus Liber secundus.

PRÆFATIO.

TElluris si forte velis cognoscere cultum,
Virgilium legito: quod si magè nosse laboras
Herbarum vires, *Macer* tibi carmine dicet:
Si Romana cupis, vel civica noscere bella,
Lucanum quæras, qui Martis Prælia dicet:
Si quid amare libet, vel discere amare legendo,
Nasonem petito: sin autem cura tibi hæc est,
Ut sapiens vivas, audi, quo discere possis
Per quæ semotum vitiis traducitur ævum:
Ergo ades, & quæ sit sapientia disce legendo.

---

1. SI potes, ignotis etiam prodesse memento:
Utilius regno, meritis acquirere amicos.
2. Mitte arcana Dei, cœlumque inquirere quid sit:
Cùm sis mortalis, quæ sunt mortalia cura.
3. Linque metum lethi: nam stultum est tempore in omni,
Dum mortem méruit, dimittere gaudia vitæ.
4. Iratus de re incerta contendere noli:
Impedit ira animum ne possit cernere verum.

5. *Slack not to spend, when a just cause desires,*
We must be somewhat free, when time requires.
6. *Rejoyce in little, shun what is extream;*
The ship rides safest in a little stream.
7. *With what thou art asham'd disclose to none:*
Lest many blame, what thou dislik'st alone.
8. *Conceit not that bad men their sins do gain:*
For sins are sometimes hid, and sometimes plain.
9. *The strength of little men do not despise;*
Whom nature hath made weak, she makes more wise.
10. *When thou hast not thy match, in time retreat;*
We see the conquer'd oft the Victor beat.
11. *Brabble not with him, whom thou dost well know;*
The greatest strife doth oft from lest words grow.
12. *Seek not thy lot, what Gods intentions be;*
He knows, without thee, what to do with thee.
13. *Envy for gawdy state be sure to fear;*
Which, if it do not hurt, is hard to bear.
14. *Be of good comfort, though condemned wrong;*
Who gets by unjust doom, ne're joyes it long.
15. *Of words in brawling make no repetition;*
Who rakes up discord, shews a bad condition.
16. *Neither commend thy self, nor thy self blame;*
Whom glory vain doth vex, fools do this same.
17. *Spare what you get; when one excessly spends,*
What hath been long in getting, quickly ends.
18. *Play thou the fool, when time needs such a guise;*
Folly to conterfeit becomes the wise.
19. *Exceß and Avarice be sure to flye*
For to thy credit they are contrary.
20. *Credit not always them that things relate;*
Small heed is given to them that often prate.
21. *If you in drink offend, do not excuse it;*
The fault is not the wines, that you abuse it.
22. *Commit thy secret to a friend that's sure,*
With a good Doctor trust thy body's cure.
23. *To see bad men to thrive, grieve not at all,*
Fortune smiles on them to their greater fall.

5. Fac ſumptum propere, cum res deliberat ipſa:
Dandum etenim eſt aliquid, cum tempus poſtulat, aut res.
6. Quod nimium eſt fugito, parvo gaudere memento:
Tuta magè eſt puppis, modico quæ flumine fertur.
7. Quod pudeat, ſocios prudens celare memento;
Ne plures culpent id, quod tibi diſplicet uni.
8. Nolo putes pravos homines peccata lucrari:
Temporibus peccata latent, & tempore parent.
9. Corporis exigui vires contemnere noli:
Conſilio pollet, cui vim natura negavit.
10. Quem ſcieris non eſſe parem tibi, tempore cede;
Victorem à victo ſuperari ſæpe videmus.
11. Adverſus notum noli contendere verbis;
Lis minimis verbis interdum maxima creſcit.
12. Quid Deus intendat noli perquirere ſorte;
Quid ſtatuat de te, fine te, deliberat ipſe.
13. Invidiam nimio cultu vitare memento;
Quæ ſi non lædit, tamen hanc ſufferre moleſtum eſt.
14. Eſto animo forti, cum ſis damnatus iniquè;
Nemo diu gaudet, qui judice vincit iniquo.
15. Litis præteritæ noli maledicta referre:
Poſt inimicitias iram meminiſſe, malorum eſt.
16. Nec te collaudes, nec te culpaveris ipſe:
Hoc faciunt ſtulti, quos gloria vexat inanis.
17. Utere quæſitis modicè, cum ſumptus abundat:
Labitur exiguo, quod partum eſt tempore longo.
18. Inſipiens eſto, cum tempus poſtulat aut res:
Stultitiam ſimulare loco, prudentia ſumma eſt.
19. Luxuriam fugito, ſimul & vitare memento
Crimen avaritiæ; nam ſunt contraria famæ.
20. Nolito quædam referenti credere ſemper:
Exigua iis tribuenda fides, qui multa loquuntur.
21. Quod potu peccas, ignoſcere tu tibi noli:
Nam nullum crimen vini eſt, ſed culpa bibentis.
22. Conſilium arcanum tacito committe ſodali;
Corporis auxilium medico committe fideli.
23. Noli ſucceſſus indignos ferre moleſtè:
Indulget fortuna malis, ut lædere poſſit.

24. *Foreſee to bear ſuch things, on thee may light:*
An evil hurteth leſs by good foreſight.
25. *In adverſe fortunes let not down thy head;*
Keep hope; hope never leav's men, no, not dead.
26. *Let not a thing ſlip, that doth pleaſe thy mind;*
Time hath a lock before, but's bald behind.
27. *What's paſt conſider, what's to come foreſee:*
In this like Janus, that looks two wayes, be.
28. *To make you ſtronger, ſometimes eat in meaſure:*
We owe more to our health, than to our pleaſure.
29. *The people's cenſure never ſcorn alone,*
Leſt whilſt thou ſlighteſt many, thou pleaſe none.
30. *Have great care of thy health, which is the chief:*
Blame not the times, when thou work'ſt thine own grief.
31. *Regard not dreams: for what men wiſh ſhould be*
When they are awake, they hoping in ſleep ſee.

The third Book of Cato's Diſtichs concerning Manners.

THE PREFACE.

READER, if thou this verſe away would'ſt bear,
Theſe Rules of living well, be ſure to hear.
With learning ſtore thy mind, ceaſe not to learn;
Without it none can life from death diſcern.
Thou ſhalt get good by't: but if thou it ſcorn,
Thou mak'ſt thy ſelf, not me that write, forlorn.

---

1. *WHen thou liv'ſt well, mind not what lewd folk ſay:*
It is not in your power their tongues to ſway.
2. *Being produc'd as witneſs, what thou can,*
Hide thy friends fault (yet play the honeſt man.)
3. *Soothing and liſping ſpeeches ſtill beware,*
Plain truth is ſomed, but lies deceitful are.
4. *Fly ſloath and ſluggiſhneſs; for when the mind*
Grows faint, through idleneſs, the body's pin'd.

5. *Mirth*

24. Prospice qui veniunt, hos casus esse ferendos:
Nam levius lædit, quicquid provideris antè.
25. Rebus in adversis animum submittere noli:
Spem retine: spes una hominem nec morte relinquit.
26. Rem tibi quam noscis aptam, dimittere noli:
Fronte capillatâ, post est Occasio calva.
27. Quod sequitur specta, quodque imminet antè videto.
Illum imitare Deum, qui partem spectat utramque,
28. Fortior ut valeas, interdum parcior esto:
Pauca voluptati debentur, plura saluti.
29. Judicium populi nunquam contempseris unus;
Ne nulli placeas, dum vis contemnere multos.
30. Sit tibi præcipuè, quod primum est, cura salutis:
Tempora nè culpes, cùm sis tibi causa doloris.
31. Somnia nè cures: nam mens humana quod optat,
Cùm vigilat, sperans per somnum cernit id ipsum.

Catonis Distichorum de Moribus Liber tertius.

PRÆFATIO.

HOc quicunque velis carmen cognoscere, Lector;
Hæc præcepta feres, quæ sunt gratissima vitæ.
Instrue præceptis animum, nec discere cesses;
Nam sine doctrina, vita est quasi mortis imago.
Commoda multa feres: sin autem spreveris illud,
Non me scriptorem, sed te neglexeris ipse.

---

1. CUm rectè vivis, nè cures verba malorum;
Arbitrii nostri non est quid quisque loquatur.
2. Productus testis, (salvo tamen antè pudore)
Quantumcunque potes, celato crimen amici.
3. Sermones blandos blæsosque cavere memento:
Simplicitas veri sana est, fraus ficta loquendi.
4. Segnitiem fugito, quæ vitæ ignavia fertur:
Nam cùm animus languet, consumit inertia corpus.

5. *Mirth with thy labour sometimes put in ure;*
That better thou may'st thy labour endure.
6. *Carp not at that which others do or say,*
Lest some thus scoff at thee another day.
7. *What stock thy friends by will have left to thee,*
Keep and encrease, lest thou a by-word be.
8. *If thou hast wealth good store towards thine end;*
Live frankly, and be free to every friend.
9. *Good counsel from thy servant do not flight;*
Scorn no mans judgement, so that it be right.
10 *If thine estate be not as 'twas before,*
Yet see thou live content with present store.
11. *For portion see thou marry not a wife,*
Nor care to keep her if she fall to strife.
12. *By others take example, what t' avoid,*
Or do; another's life is our best guide.
13. *Attempt that only which thou canst perform,*
Lest, over-prest with th' work, thou leav't with scorn.
14. *What thou seest badly done, do not conceal;*
Lest thou be thought like them, thou'lt not reveal.
15. *Appeal to th' Judge, being over-hornby might;*
For Laws themselves would fain be rul'd by right.
16. *What thou deserv'st to bear, bear without grudge:*
And being guilty, be thy proper judge.
17. *Read much, and when that's read, read more again;*
Poets, not to be-crusted-wonders feign.
18. *Say little at a feast, lest thou be nam'd*
A tatler, whilst thou wouldst be civil fam'd.
19. *Thy angry wive's tart language do not fear;*
When women would deceive, they shed a tear.
20. *Use thine estate, but make no wilful wast;*
Who waste their own, would others spend as fast.
21. *Resolve, of death no fear is to be had:*
which, though not good it self, end's all that's bad.
22. *Thy wive's tongue bear with, if she thrifty be:*
For not to bear, but brawl, is bad in thee.
23 *Thy parents love, the one as well as th' other;*
To please thy Father, do not cross thy Mother.

The

5. Interpone tuis interdum gaudia curis;
Ut possis animo quemvis tollerare laborem.
6. Alterius dictum, aut factum ne carpseris unquam;
Exemplo simili nè te derideat alter.
7. Quæ tibi sors dederit, tabulis suprema notato;
Augendo serva, ne sis quem fama loquatur.
8. Cum tibi divitiæ superant in fine senectæ;
Munificus facitò vivas, non parcus amicis.
9. Utile consilium Dominus nè despice servi;
Nullius sensum, si prodest, temperis unquam.
10. Rebus, & in censu, si non est quod fuit antè,
Fac vivas contentus eo, quod tempora præbent.
11. Uxorem fuge nè ducas, sub nomine dotis:
Nec retinere velis, si cœperit esse molesta.
12. Multorum disce exemplo, quæ facta sequaris,
Quæ fugias: vita est nobis aliena magistra.
13. Quod potes id tentes, operis ne pondere pressus,
Succumbat labor, & frustra tentata relinquas.
14. Quod nôsti haud rectè factum, nolito tacere;
Ne videare malos imitari velle tacendo.
15. Judicis auxilium sub iniquâ lege rogato:
Ipsæ etiam leges cupiunt ut jure regantur.
16. Quod meritò pateris, patienter ferre memento:
Cúmque reus tibi sis, te ipsum, te judice, damna.
17. Multa legas facito; perlecta, perlege multa;
Nam miranda canunt, sed non credenda, Poetæ.
18. Inter convivas fac sis sermone modestus;
Nè dicare loquax, dotta vis urbanus haberi.
19. Conjugis iratæ noli tu verba timere:
Nam lachrymis struit insidias, dum fœmina plorat.
20. Ultere quæsitis, sed nè videaris abuti:
Qui sua consumunt, cum deest, aliena sequuntur.
21. Fac tibi proponas, Mortem non esse timendam:
Quæ bona si non est, finis tamen illa malorum est.
22. Uxoris linguam, si frugi est, ferre memento:
Namque malum est nil velle pati, nec posse tacere.
23 Dilige non ægrâ charos pietate parentes:
Nec matrem offendas, dum vis bonus esse parenti.

The Fourth Book of Cato's Distich's concerning Manners.

THE PREFACE.

WHoever thou art, that fain would'st live secure;
And not to hurtfull vice thy mind inure;
Remember that these Rules thou often read;
Which in thy course of life may thee bestead.

---

1. *IF thou wouldst happy be, riches despise:*
which they that dote uppen, live beggar-wise.
2. *Nature's supplyes will no time fail to thee,*
If thou with needful things contented be.
3. *When through thy fault, things go not to thy mind;*
Say not that Fortune; which is nothing, 's blind.
4. *Love mony well, but lov't not for it's sight,*
In which no honest man takes much delight.
5. *Make much of one, when thou hast store of pelf,*
A rich man sick, hath cash, but not himself.
6. *Since thou indur'st at school to be well beaten;*
Endure thy Fathers words, when he doth threaten.
7. *Look after things of profit, and eschew*
Those apt to errors, whence no good ensue.
8. *Give at once asking, what you safely can;*
It's part of gains, to help an honest man.
9. *Search quickly what it is, that thou suspectest;*
Things oft do harm, which thou at first neglectest.
10. *When unto Venerie thy thoughts do tend,*
Take heed of Gluttony, the belly's friend.
11. *When thou dost think, to fear all beasts there's need,*
I charge thee that of man thou take great heed.
12. *If thou in strength of body dost surmount,*
Be wise: thus men will valiant thee account.
13. *Beg help of thy known friends in any grief;*
No Doctor, like a friend, can give relief.
14. *Why dy's the beast, when thou hast done amiss?*
Safety therein to seek, great fondness is.

15. *When*

Catonis Distichorum de Moribus Liber quartus.

PRÆFATIO.

SEcuram quicunque cupis traducere vitam,
Nec vitiis hærere animum, quæ moribus obsunt:
Hæc præcepta tibi semper relegenda memento;
Invenies aliquid, in quo te utare magistro.

---

1. DEspice divitias, si vis animo esse beatus;
Quas qui suspiciunt, mendicant semper avari.
2. Commoda naturæ nullo tibi tempore deerunt,
Si contentus eo fueris, quod postulat usus.
3. Cùm sis incautus, nec rem ratione gubernes:
Noli Fortunam, quæ non est, dicere cæcam.
4. Dilige denarium, sed parcè dilige formam:
Quam nemo sanctus, nec honestus caprat habere.
5. Cùm fueris locuples, corpus curare memento:
Æger dives habet nummos, sed non habet ipsum,
6. Verbera cùm tuleris discens aliquando magistri:
Fer patris imperium, cùm verbis exit in iram.
7. Res age quæ prosunt: rursus vitare memento,
In quibus error inest, nec spes est certa laboris.
8. Quod donare potes, gratis concede roganti:
Nam rectè fecisse bonis in parte lucrorum est.
9. Quod tibi suspectum est, confestim discute quid sit:
Namque solent, primò quæ sunt neglecta, nocere.
10. Cùm te detineat Veneris damnosa voluptas,
Indulgere gulæ noli, quæ ventris amica est.
11. Cùm tibi proponas animalia cuncta timere,
Unum hominem tibi præcipio plus esse timendum.
12. Cùm tibi prævalidæ fuerint in corpore vires,
Fac sapias; sic tu poteris vir fortis haberi.
13. Auxilium à notis petito, si fortè laboras:
Nec quisquam melior medicus, quàm fidus amicus.
14. Cùm sis ipse nocens, moritur cur victima pro te?
Stultitia est morte alterius sperare salutem.

15. Cùm

15. *When you a mate or faithful friend deſire;*
Not after's wealth, but after's life enquire.
16. *Shun niggard's name in uſing thine old ſtore;*
What good doth wealth, if, wealthy, thou beeſt poor?
17. *If while thou liv'ſt thou wouldſt keep a good name,*
Deteſt thoſe vicious pleaſures which breed ſhame.
18. *Mock not old folks, if thou haſt any brain,*
For he that's old, grows childiſh once again.
19. *Get learning: whereas means ſuddenly quail,*
Art tarries, and, a man, well never fail.
20. *Obſerve with ſilence what each man doth ſay:*
Speech doth mens manners hide, and them bewray.
21. *Practiſe thine Art, though thou it underſtand:*
As care by wit, ſo uſe is helpt by th' hand.
22. *Do not much dread the time of future death;*
He fears it not, that knows to ſcorn his breath.
23. *Learn thou of learned men, th' unlearn'd of thee:*
For thus muſt knowledge propagated be.
24. *If thou thy health regard, drink in good meaſure:*
Many an ill diſeaſe proceeds from pleaſure.
25. *What thou haſt prais'd in publick, and approv'd,*
Do not condemn again, through lightneſs mov'd.
26. *When things go well, adverſity beware;*
Again, when things go ill, do not deſpair.
27. *Ceaſe not to learn, by care doth wiſdom grow:*
Few men by long experience come to know.
28. *Praiſe ſparingly; for, whom thou doſt commend,*
One day will ſhew how much he is thy friend.
29. *What thou know'ſt not, to learn think it no ſhame:*
To know deſerveth praiſe, not to know merits blame.
30. *In love and wine there is both ſtrife and joy:*
Take what doth pleaſe, and ſhun what doth annoy.
31. *Sullen and ſilent men do thou beware,*
Where th' river's ſtill, the waters deepeſt are.
32. *When thine eſtate is not unto thy mind,*
See other means, which thou may'ſt far worſe find.
33. *Strive not above thy ſtrength; the ſhore to keep,*
Is better than to launch into the deep.

15. Cùm tibi vel ſocium, vel fidum quæris amicum,
Non tibi fortuna eſt hominis, ſed vitâ petenda.
16. Utere quæſitis opibus, fuge nomen avari:
Quid tibi diviſiæ proſunt, ſi pauper abundas?
17. Si famam ſervare cupis, dum vivis, honeſtam;
Fac fugias animo, quæ ſunt mala gaudia vitæ.
18. Cùm ſapias animo, noli irridere ſenectam:
Nam quicunque ſenex, ſenſus puerilis in illo eſt.
19. Diſce aliquid, nam cùm ſubitò fortuna recedit,
Ars remanet, vitamq; hominis non deſerit unquam.
20. Omnia perſpicito tacitus, quæ quiſque loquatur:
Sermo hominum mores & celat, & indicat idem.
21. Exerce ſtudium, quamvis perceperis artem:
Ut cura ingenium, ſic & manus adjuvat uſum.
22. Multùm nè cures venturi tempora fethi:
Non timet is mortem, qui ſcit contemnere vitam.
23. Diſce, ſed à doctis; indoctos ipſe doceto:
Propaganda etenim rerum doctrina bonarum eſt.
24. Hoc bibe, quod proſit, ſi tu vis vivere ſanus:
Morbi cauſa mali eſt homini quandoque voluptas.
25. Laudâris quodcunq; palam, quodcunq; probâris;
Hoc vide nè rurſus levitatis crimine damnes.
26. Tranquillis rebus, quæ ſunt adverſa caveto:
Rurſus in adverſis, melius ſperare memento.
27. Diſcere nè ceſſes, curâ ſapientia creſcit:
Rara datur longo prudentia temporis uſu.
28. Parcè laudato; nam quem tu ſæpe probâris,
Una dies, qualis fuerit, monſtrabit, amicus.
29. Ne pudeat, quæ neſcieris, te velle doceri:
Scire aliquid, laus eſt; pudor eſt nil diſcere velle.
30. Cùm Venere & Baccho lis eſt, & juncta voluptas:
Quod lautũ eſt, animo complectere, ſed fuge litem.
31. Demiſſos animo, & tacitos vitare memento:
Qua flumen placidum eſt forſan latet altius unda.
32. Cùm tibi diſpliceat rerum fortuna tuarum,
Alterius ſpecta, quo ſit diſcrimine pejor.
33. Quod potes id tenta: nam ſiſtus carpere remis,
Tutius eſt multò, quàm velum tendere in altum.

34. Contra

34. *Seek not to thrust an honest man from's right:*
For God will alwaies punish wrongful spight.
35. *When goods thou losest, do not much complain:*
But rather joy, if thou may'st them obtain.
36. *The case is hard to spend our means by losses;*
Yet sometimes, for your friends we must bear crosses.
37. *Thy self no promise make to live long here:*
Death as thy shade, attends thee every where.
38. *With incense God appease, let bullocks grow;*
Think not to please God with a bloody vow.
39. *Yield unto fortune, and to men of might;*
He that did wrong, may come to do thee right.
40. *Chastise thy self, if ought thou dost amiss,*
In healing wounds, smart by smart cured is.
41. *Never thy friend after long time reject;*
Suppose he's chang'd: yet his first love respect.
42. *That thou may'st purchase love, the kinder be;*
Lest name of Thankless-person light on thee.
43. *Be not suspitious, lest thou wretched be;*
With such, and cowards, death doth best agree.
44. *When thou hast servants bought, that thou may'st use them:*
Slaves call them, yet, being men, do not abuse them.
45. *The first occasion offered, quickly take:*
Lest thou look after what thou didst forsake.
46. *At sudden death of ill men be not glad:*
They happy dye, whose life was never bad.
47. *If, poor, thou hast a wife of blemisht fame;*
Take heed thou do'st not bear the cuckold's name.
48. *Having learnt much, learn more; and shun as naught*
(Above all things) an ill-will to be taught.
49. *Do'st wonder why these verses are so plain?*
The sense's briefness makes them go by twain.

Erasm. Rot. in Epist. ad Joh. Nevium.

I *Think nothing ought to be disdained, be it never so mean, which pertains to Learning, much less these verses, which are of such pure Latine, and so profitable for good manners.*

34. Contra

34. Contrà hominem justum pravè contendere noli;
Semper enim Deus injustas ulciscitur iras.
35. Ereptis opibus noli mœrere querendo:
Sed gaude potius, tibi si contingat habere.
36. Est jactura gravis, quæ sunt, amittere damnis:
Sunt quædam quæ ferre decet patienter amicum.
37. Tempora longa tibi noli promittere vitæ:
Quocunque ingrederis, sequitur mors, corporis umbra.
38. Thure Deum placa, vitulum sine crescat aratro:
Ne credas placare Deum, dum cæde litatur.
39. Cede locum læsus fortunæ, cede potenti:
Lædere qui potuit, prodesse aliquando valebit.
40. Quum quid peccâris, castiga te ipse subinde:
Vulnera dum sanas, dolor est medicina doloris.
41. Damnâris nunquam post longum tempus amicum:
Mutavit mores: sed pignora prima memento.
42. Gratior officiis quò sis magè, charior esto;
Nè nomen subeas, quod dicitur Offici-perda,
43 Suspectus, caveas, ne sis miser omnibus horis:
Nam timidis & suspectis, aptissima mors est.
44. Cùm fueris famulos, proprios, mercatus, in usus,
Et servos dicas; homines tamen esse memento.
45. Quamprimùm capienda tibi est occasio prima,
Ne rursus quæras, quæ jam neglexeris antè.
46. Morte repentinâ noli gaudere malorum:
Fælices obeunt, quorum sine crimine vita est.
47. Cùm conjux tibi sit, nec res, & fama laboret;
Vitandum ducas inimicum nomen amici.
41. Cùm tibi contingat studio cognoscere multa,
Fac discas multa; & vites nescire doceri.
49. Miraris verbis nudis me scribere versus?
Hos brevitas sensûs fecit conjungere binos.

Erasm. Rot. in Epist. ad Joh. Nevium.

EGo nihil fastidiendum duco quantumvis humile, quod ad bonas pertinet literas, nedum hosce versus tantâ Romani sermonis munditie, tamque ad bonos mores conducibiles.

Ex-

Excellent Sayings of the seven Wise men of *Greece*.

1. Of *PERIANDER*. of *Corinth*.

PLease all men.
Rashness is dangerous.
Pleasures are alwaies mortal; but honours immortal.

Be the same to your friends when they are in adversity.
5. *Filthy gain is a very bad thing.*
Conceal thine own misfortune, lest thou make thine enemies rejoyce.
Stick to the Truth.
Hate violence.
Moderate pleasure.
10. *Follow godliness.*
Abstain from vices.

Be pitiful to them that humbly intreat thee.
Frequent the company of wise men.
Have good men in estem.
15. *Avoid disgrace.*

Dicta insignia septem SAPIENTUM Græcè.

1. PERIANDRI *Corinthii.*

OMnibus placeto.
Periculosa temeritas.
Semper voluptates sunt mortales; honores autem immortales.
Amicis adversâ fortunâ utentibus idem esto.
5. Lucrum turpe, res pessima.

Infortunium tuum celato, ne voluptate afficias inimicos.
Veritati adhæreto.
Violentiam oderis.
Voluptati tempera.
10. Pietatem sectare.
A vitiis abstine.
Supplicibus misericors esto.

Sapientum uti consuetudine.
Bonos in pretio habeto.
15. Probrum fugito.

Do

Do those things of which it may not repent thee.
Imitate that which is just.
Honour those that are well deserving.
Hate slandering.
20. *When you have mistaken, change your resolution.*
Shew your self ready to pleasure all men.
Fear the magistrates.
Perform whatsoever thou hast promised.
Do the things that are just.
25. *Give place to great men.*
Refrain from an oath.
Commend things that are honest.

Recompense a good turn.
Rest is a good thing.
30. *Instruct your children.*
Hate controversie.
Heed the things which concern thee.
Answer in time.

Envy no body.
35. *Rule your eyes.*
Cherish hope.
Be affable, or easie to be spoken to.
Keep lasting friendship.

Follow concord.
40. *Do not speak for favour.*
Trust not to the time.
Grieve not for every thing.
Shew respect to thine elder.

Ea facito, quorum non possit pœnitere.
Quod justum est imitare.
Bene meritos honora.

Calumniam oderis.
20. Cùm erraris, muta consilium.
Omnibus teipsum præbe.

Magistratus metue.
Quicquid promiseris, facito.

Age quæ justa sunt.
25. Principibus cede.
A jurejurando abstine.
Laudato honesta.

Beneficium repende.
Bona res quies.
30. Liberos institue.
Litem oderis.
Audi quæ ad te pertinent.

Responde in tempore.

Necui invideas.
35. Oculos moderare.
Spem fove.
Affabilis esto.

Diuturnam amicitiam custodi.
Concordiam sectare.
40. Ne loquaris ad gratiam.
Ne tempori credideris.
Ne quavis de re doleas.
Seniorem reverere.

Spur

Spare, as if thou wert immortal.
45. *Hope, as if thou wert mortal.*
Be not lifted up with praise.
Give place to great men.
Think on mortal things.
Do not a wrong the first.
50. *Gnaw not upon a dead man.*

Advise blamelesly.
Do not neglect thy self.
Die for thy Country.

Begit children of women that are free born.
Conceal a secret.
55. *Wait for an opportunity.*

Bestow with profit.
Avoid grief.
Make use of thy friends.
Delight thy friends.

Parcito tanquam immortalis.
45. Sperato tanquam mortalis.
Nè efferaris gloriâ.
Cede magnis.
Mortalia cogita.
Nè prior injuriam facias.
50. Mortuum nè rodito.

Consule inculpatè.
Teipsum nè negligas.
Mortem oppete pro patriâ.

Ex ingenuis liberos crea.

Arcanum cela.
55. Opportunitatem exspecta

Largire cum utilitate.
Dolorem fuge.
Amicis utere.
Delecta amicos.

2. Of Bias of Priene.

BEhold thy self in a looking-glass, and if thou shalt seem to be beautifull do those things which become thy beauty; but if thou be ill-favoured, recompence that with thy fair

2. *Biantis Prienæi.*

IN speculo teipsum contemplare, & si formosus apparebis, age quæ deceant formam; sin deformis, quod in facie minus est, id morum pensato

carriage that is not so fair in thy face.

5. *Speak not evil of God, but hearken after him.*

Hear much, speak little.

First, understand what thou hast to do, and then fall to thy work.

Praise not an unworthy man for his riches.

Take a thing by perswasion, not by force.

10. *Get trouble in thy youth, and wisdom in old age.*

pensato pulchritudine.

5. De Numine nè malè loquare, quid sit autem ausculta.

Audito multa, loquere pauca.

Priùs intellige, & deinde ad opus accede.

Nè ob divitias laudâris virum indignum.

Persuasione cape, non vi.

10. Compara in adolescentiâ quidem molestiam, in senectute verò sapientiam.

3. Of Pittacus of Mitylene.

Do not tell those things aforehand which you are about to do, for if you be disappointed, you will be laughed at.

Restore that which is given you to lay up.

When thou art hurt by thy friends in small matters bear with them.

Give no bad language to your friend.

3. *Pittaci Mitylenæi.*

Quæ facturus es ea nè prædixeris, frustratus enim ridebris.

Depositum redde.

A familiaribus in minutis rebus læsus, feras.

Amico nè maledixeris.

5. *Be the maſter over your wife.*
Look for the ſame things from your children which you ſhall do to your parents.
Be not ſlothful.
Contend not with thy parents, although thou ſpeak reaſon.
Bear not a command, before thou haſt learned to obey.
10. *Mock not a man in miſery.*
Take heed you do not deſire thoſe things that cannot be done.
Do not be haſty to ſpeak.
Know thy ſelf.
Above all things worſhip God.
15. *Reverence thy parents.*
Reſtrain pleaſure.
Do not think thine enemy thy friend.
Be not a Judge amongſt friends.
Let not thy tongue run before thy wit.
20. *Obey the Laws.*
Do nothing too much.
Be willing to hear.
Put away enmity.
Marry a wife of thine equals, leſt if thou marrieſt one of them that are richer than thou, thou get thee maſters, not kinſolks.

5. Uxori dominare.

Quæ feceris parentibus eadem à liberis expecta.

Deſidioſus ne eſto.
Ne contende cum parentibus, etiam ſi juſta dixeris.

Ne geras imperium priuſquam parere didiceris.

10. Infortunatum ne irriſeris.
Quæ fieri non poſſunt cave ne concupiſcas.

Ne feſtinaveris loqui.
Noſce teipſum.
Ante omnia venerare Numen.

15. Parentes reverere.
Voluptatem coerce.
Inimicum ne putes amicum.
Inter amicos ne ſis Judex.

Ne lingua præcurrat mentem.

20. Legibus pare.
Ne quid nimis.
Audito libenter.
Inimicitiam ſolve.
Uxorem ducito ex æqualibus; ne, ſi ex ditioribus duxeris, dominos ibi pares, non affines.

4. *Of Cleobulus of Lindus.*

BE not puft up at any time.
Turn over thy Books again.
Judge juſtly.
Forbear bad language.

5. *Overcome thy Parents with forbearance.*
Caſt not off an inferiour.
Throw not thy ſelf headlong into danger.
Love thy friends things, and keep them as if they were thine own.
Do not to another man that which thou hateſt.
10. *Threaten no body, for that is a womaniſh thing.*
Go ſooner to thy friends that are in miſery than to them that are in proſperity.
A ſtone is the tryer of gold, and gold of men.
A lyar depraveth his life with ſlandering.
15. *Whoſoever is diſcreet and wiſe hateth lyars.*
Have a care of thy houſe.
Inſtruct thy children that are moſt dear to thee.
Do good to good men.

4. *Cleobulus Lindius.*

NE ſis unquam elatus.
Libros revolve.
Juſtè judicato.
A maledicentiâ temperato.

5. Parentes patientiâ vince.
Inferiorem ne rejicias.
Ne teipſum præcipites in diſcrimen.
Res amici diligas, & perinde ſerves ut tuas.
Quod oderis alteri nè feceris.
10. Ne cui miniteris, eſt enim muliebre.
Citiùs ad infortunatos amicos quàm fortunatos proficiſcere.
Lapis auri index, aurum hominum.
Mendax calumniâ vitam corrumpit.
15. Mendaces odit quiſquis prudens ac ſapiens.
Domûs curam age.
Liberos tibi chariſſimos erudi.
Bonis benefacito.

Throw away ſuſpition.
20. *Remember a courteſie received.*
Do not covet other mens things.
Nothing is more precious than a vow.

Suſpitionem abjicito.
20. Beneficii accepti memento.
Aliena nè concupiſcas.
Voto nihil pretioſus.

5. Of Chilo of Lacedemon.

KNow thy ſelf.
Covet nothing that is too much.
Miſery is an attendant upon debt and ſuits.
Exerciſe temperance.
5. *Obey the time.*
Pleaſe the multitude.
Be approved in thy behaviour.
Hate ſlanders.
Do not envy any mans things that are mortal.
10. *Avoid filthy things.*
Get an eſtate honeſtly.
Uſe wiſdam.
Do not ſuſpect any thing.
Be not burdenſome.

5. *Chilonis Lacedemonii.*

NOſce teipſum.
Nihil nimium cupias.
Comes æris alieni atque litis eſt miſeria.
Temperantium exerce.
5. Tempori pare.
Multitudini place.
Moribus probatus eſto.
Oderis calumnias.
Nè cui invidias mortalia.
10. Turpia fuge.
Juſtè rem para.
Sapientiâ utere.
Ne quid ſuſpiceris.
Ne fueris oneroſus.

6. Of Solon of Athens.

VWorſhip God.
Relieve thy friends.

6. *Solonis Athenienſis.*

DEum cole.
Amicis ſuccurre.

Suſtain

Suſtain the truth.
Obey the Laws.
5. *Moderate thine anger.*
Hate bad men.
Reverence thy Parents.
Envy no body.
Do not ſwear.
10. *Conſider what is honeſt.*
Commend virtue.

Veritatem ſuſtineto.
Legibus pareto.
5. Iracundiæ moderare.
Malos odio proſequitor.
Parentes reverere.
Nemini invideto.
Ne jurato.
10. Cogita quod juſtum eſt.
Virtutem laudato.

7. Thales of Miletus.

HOnour thy Prince.
Be like thy ſelf.
Take in good part that which thou haſt.
Follow glory.
5. *Love peace.*
Pack a tale-bearer out of thy houſe.
Try thy friends.
Make a promiſe to no body.
Abſtain from vices.
10. *Have a care of thy life.*
Deſerve commendations with all men.

7. *Thaletis Mileſii.*

PRincipem honora.
Similis tuî ſis.
Quod adeſt, boni conſulito.

Gloriam ſectare.
5. Pacem dilige.
Suſurronem ex-ædibus ejice.

Amicos probato.
Nemini promittito.
A vitiis abſtineto.
10. Vitæ curam age.
Laudatus eſto apud omnes.

The ſayings of the Seven Wiſe men: out of *Auſonius*'s Poems.

1. *Of Periander.*

PRofit and Honeſty never diſagree.
More wealthy that one grows, more careful be.
It's ill to wiſh for death, and worſe to fear it.
What you muſt needs do, do it cheerfully.
Of many fear'd, of many men beware.
If fortune ſmile, fear to be rais'd too high.
If fortune roar, fear under waves to lye.

2. *Of Bias.*

WHat is the ſum of good? A Conſcience free from blame.
What is a man's greateſt blame? Only another man.
Who's rich? who nothing craves. Who's poor? who covets more.
What is a Matron's beſt portion? Chaſtity.
What woman's chaſte? Of whom fame fears to lye.
What is a wiſe mans work? When hurt he may, to nill.
What is the fool's? When he can do no hurt, to will.

3. *Of Pittacus.*

WHo cannot hold his tongue knows not to ſpeak
One good mans word I wiſh rather than many bad.
He's mad that envies proud and proſperous men.
He's mad that laughs at poor mens miſery.
Obey that law which you your ſelf have made.
When things go well, friends upon thee will flow.
When things go ill, but few friends thou canſt know.

Dicta

Dicta ſeptem Sapientum, ex Auſonii *carmine.*

1. *Periandri.*

NUnquam diſcrepat utile à decoro.
Plus eſt ſollicitus qui magis beatus.
Mortem optare malum, timere pejus.
Faxis ut libeat quod eſt neceſſe.
Multis terribilis caveto multos.
Si Fortuna juvat, caveto tolli:
Si fortuna tonat, cayeto mergi.

2. *Biantis.*

QUænam ſumma boni? Mens quæ ſit conſcia recti.
Pernicies homini quæ maxima? Solus homo alter.
Quis dives? Qui nil cupiat. Quis pauper? Avarus.
Quæ dos matronis pulcherrima? Vita pudica.
Quæ caſta eſt? De quâ mentiri fama veretur.
Quid prudentis opus? Cùm poſſit, nolle nocere.
Quid ſtulti proprium? Non poſſe, & velle nocere.

3. *Pittaci.*

LOqui ignorabit qui tacere neſcit.
Bono probari mallem, quàm multis malis.
Demens ſuperbis invidet fœlicibus.
Demens dolorem ridet infœlicium.
Pareto legi, quiſquis legem ſanxeris.
Plures amicos re ſecundâ compares.
Paucos amicos rebus adverſis probes.

4. Of Cleobulus.

THe more thou may'st, the more thou should'st forbear.
A poor man undeserv'd is fortunes blame.
No man long prospers in his villanies.
Spare others much, but not thy self one jot.
Good men to good to yield, is them to spare.
Ancestors praise to them scarce given is.
Children oft hear what Parents did amiss.

5. Of Chilo.

I'M loath my meaner fear, or better scorn me.
So think of death, as to care less for health.
Sad things overcome by courage, or by friend.
If well thou hast done, do not call't to mind.
Old age is pleasing which like youth doth seem.
Youth is more pleasing which men old age deem.

6. Of Solon.

I Say One's happy when his life is done.
Match like to like, what is unlike will jar.
Honours do seldom come to men by chance.
Thy friend blame closely, praise him publickly.
Honour that's got by worth exceeds descent.
What will it boot to heed if thy lot certain be?
Why should one fear, if things lye in uncertainty.

7. Of Thales.

DAring some ugly thing, thy self, as witness, fear.
Life fades, death's glory never doth decay.

What

4. *Cleobuli.*

Quanto plùs liceat, tàm libeat minùs.
Fortunſi invidia eſt immeritus miſer.
Felix criminibus nullus erit diu.
Ignoſces aliis multa, nihil tibi.
Parcit quiſque bonis prodere vult bonos.
Majorum meritis gloria non datur.
Turpis ſæpe datur fama minoribus.

5. *Chilonis.*

Nolo minor me timeat, deſpiciatve major.
Vive memor mortis, immemor ut ſis ſalutis.
Triſtia cuncta exſuperes, aut animo, aut amico.
Tu bene ſi quid facias, non meminiſſe fas eſt.
Grata ſenectus homini quæ parilis juventæ.
Illa juventus gratior quæ ſimilis ſenectæ.

6. *Solonis.*

Dico, tunc vitam beatam fata cum peracta ſunt.
Par pari jugato conjux, diſſidet quod impar eſt.
Non erunt honores unquam fortuiti muneris.
Clàm coarguas propinquum, ſed palàm laudaveris.
Pulchrius multò parari, quàm creari nobilem.
Certa decreta fors eſt, quid cavere proderit?
Sive ſunt incerta cuncta, quid timere convenit?

7. *Thaletis.*

Turpe quid auſurus, te, ſine teſte, time.
Vita perit, mortis gloria non moritur.

Quod

What thou intendeſt to do forbear to tell.
What thou canſt not avoid, it's grief to fear.
When you in earneſt chide you help your foe.
Haſt not too much, enough, let that ſuffice.

Publius's Stage-Verſes, or *Seneca's* Proverbs.

EVery thing is none of our own that comes by wiſhing.
Expect from another what you do to another man.
A mind that knows how to take heed, knows how to go ſafely about a thing.
Agreement makes mean helps ſtrong.
Love is taken up, but not laid down at ones pleaſure.
A woman either loves or hates, ſhe knows no third thing.
Suſpition inclines to the wrong ſide.
Love thy Father if he be kind; if otherwiſe, bear with him.
Thou muſt have an eye to that which thou mayeſt loſe.
Thou mak'ſt thy friends faults thine own, if thou ſuffer them.
The ſerving another man is hard to a man that is born free.
He that wrangleth with a drunkard hurts one that is abſent.
An angry wooer tels himſelf many a lye.
A covetous man himſelf is the cauſe of his own miſery.
A lover knows what he deſires, but conſiders not whether it be good or no.
A lover dreams of that which he conceits when he is waking.
Any report adds to a calamity.
Love cannot be extorted, it may paſs away.
You may appeaſe a wooer's anger with tears.
A woman is then good when ſhe is openly bad.
You may eaſily couzen a covetous man if you be not ſuch a one your ſelf.
A god can ſcarcely be in love and be wiſe.
A covetous man doth nothing well but when he dyes.
Age bewrayeth its ſelf whileſt it is cunningly concealed.
A covetous man grievs more for a loſs than a wiſe man doth.
What harm can you wiſh a covetous man, but that he may live long?

Quod

Quod facturus eris dicere ſuſtuleris.
Crux eſt ſi metuas vincere quod nequeas.
Cùm verè objurgas, ſic inimico juvas.
Nil nimum, ſatis eſt; ne ſit & hoc nimium.

Mimi Publiani, ſive Senecæ Proverbia.

ALienum eſt omne quicquid optando evenit.
Ab alio expectes alteri quod feceris.
Animus vereri qui ſcit, ſcit tutò aggredi.

Auxilia humilia firma conſenſus facit.
Amor animi arbitrio ſumitur, non ponitur.
Aut amat, aut odit mulier, nihil eſt tertium.
Ad triſtem partem ſtrenuâ ſuſpicio.
Ames parentem, ſi æquus eſt; ſi aliter, feras.
Aſpicere oportet quod poſſis deperdere.
Amici vitia ſi feras, facis tua.
Aliena homini ingenuo acerba eſt ſervitus.
Abſentem lædit cum ebrio qui litigat.
Amans iratus multa mentitur ſibi.
Avarus ipſe miſeriæ cauſa eſt ſuæ.
Amans quid cupiat, ſcit; quid ſapiat, non videt.

Amans, quod ſuſpicatur vigilans, ſomniat.
Ad calamitatem quilibet rumor valet.
Amor extorqueri non poteſt, elabi poteſt.
Ab amante lachrymis redimas iracundiam.
Apertè mala cùm eſt mulier, tum demum eſt bona.
Avarum facilè capias, ubi non ſis idem.
Amare & ſapere vix Deo conceditur.
Avarus, niſi cùm moritur, nihil rectè facit.
Aſtute, dum celatur, ſe ætas indicat.
Avarus damno potius quam ſapiens dolet.
Avaro quid mali optes, niſi ut vivat diu?

One muſt believe a grieving minde nothing.
Another man's thing likes us, and ours likes another, the beſt.
To woo is a pleaſure in a young man, and a fault in an old man.
When an old woman playes ſhe makes death ſport.
The ſame perſon that makes love's wound doth cure it.
He makes haſte to repent that judgeth raſhly.
Proſperity getteth friends, and adverſity tryeth them.
A Dice-player, the better he is at his game, is ſo much the worſe.
Bending breaks a bow, and ſlacking, the mind.
It is twice welcome, if you ſuffer on your own accord what is neceſſary.
He that knows not how to beſtow a benefit unjuſtly begs one.
It is good to ſee by anothers harm what things are to be avoided.
To receive a courteſie is to ſell one's liberty.
An hour is not ſo good to any body that it is not ill to ſome.
It's a double death to any body to dye at anothers pleaſure.
He receives more courteſies that knows how to requite them.
You ſin twice when you humour him that ſins.
A mild diſpoſition provoked is far more grievouſly angry.
A mans death is good which puts an end to the evils of his life.
He hath received a courteſie by doing one, that did it to a deſerving perſon.
Venus is ſweetned by fair means, not by a great hand.
An honeſt man never humoureth one that doth amiſs.
He that ſaith he hath done a courteſie begs one.
A loving diſpoſition is the greateſt kinſhip.
Often to beſtow a courteſie is to teach one to requite it.
To imitate the words of goodneſs is the greater malice.
A mans good opinion is ſafer than money.
A good thing, though it be ſuppreſt, is not extinguiſhed.
He conquereth twice that conquers himſelf in a victory.

Anima

Animo dolenti nihil oportet credere.
Alienum nobis, noſtrum plùs aliis, placet.

Amare juveni fructus eſt, crimen ſeni.

Anus cum ludit, morti delicias facit.
Amoris vulnus, idem, qui ſanat, facit.
Ad pœnitendum properat citò qui judicat.
Amicos res optimæ parant, adverſæ probant.
Aleator, quantò in arte eſt melior, tantò eſt nequior.

Arcum intenſio frangit, animum remiſſio.
Bis eſt gratum, quod opus eſt, ultrò ſi offeras.

Beneficium dare qui neſcit injuſtè petit.
Bonum eſt fugienda aſpicere alieno in malo.

Beneficium accipere, libertatem vendere eſt.
Bona nemini hora eſt ut non alicui ſit mala.

Bis cuique mori eſt, alterius arbitrio mori.
Beneficia plura recipit qui ſcit reddere.

Bis peccas cùm peccanti obſequium accommodas.
Bonus animus læſus gravius multò iraſcitur.
Bona mors eſt hominis vitæ quæ extinguit mala.

Beneficium dando accipit, qui digno dedit.

Blanditio, non imperio, fit dulcis *Venus*.
Bonus animus nunquam erranti obſequium accommodat.
Beneficium ſe dediſſe qui dicit, petit.
Benevolus animus maxima eſt cognatio.
Beneficium ſæpe dare, docere eſt reddere.
Bonitatis verba imitari, major malitia eſt.
Bona opinio hominis tutior pecuniâ eſt.
Bonum tametſi ſupprimitur non extinguitur.
Bis vincit qui ſe vincit in victoriâ.

A kind man ſtudies an opportunity to give.
He is twice kill'd that dyeth by his own weapons.
He ſleeps well that doth not feel how ill he ſleeps.
An honeſt man in want is the blame of good men.
60. *A good name keeps it's own ſtars in the dark.*
Good intentions, though they come ſhort, yet they are not loſt.

He loſeth his money well, when a guilty perſon bribes the Judge.
He wrongeth good men whoſoever ſpares them that are bad.
Severity in a good man is the next to juſtice.
65. *Anger quickly dyeth with a good man.*
It is a good ſhame which diſcovereth the danger.
Mercy gets good ſucco[illegible]
Common uſe of good things is very bad. (all.
When you beſtow a courteſie upon worthy perſons you engage
70. *Chiding is cruel in adverſity.*
We muſt omit no opportunity to beware.
To one that you always are giving, when you deny him, you bid him take it by force.
An intemperate patient makes a cruel Doctor.
They hate his life whoſe death friends wait for.
75. *No man is quickly friends with an enemy.*
A danger that is ſlighted comes the ſooner.
A wife that is chaſte towards her husband commands him by obeying him.
A proud man's glory doth quickly become his diſgrace.
You may better overcome one by advice than by anger.
80. *Patience is a remedy for every grief.*
When vices afford profit he ſins that doth well.
It is better to be ſcorned than to commit folly. (coach.
A merry talking companion upon the high way is as good as a
The proſperity of the wicked quickly comes to naught.
85. *He leaveth an imputation upon life that deſires death.*
He that is ſuffered to do more than is fitting will do more than is lawful.
To chide when there is need of advice is to condemn.
The day following is a ſcholar to the day before it.

Benig-

Benignus etiam dandi cauſam cogitat.
Bis interimitur qui ſuis armis perit.
Bene dormit qui non ſentit quàm malè dormiat.
Bonorum crimen eſt honeſtus miſer.
Bona fama in tenebris proprium ſplendorem obtinet.
Bene cogitata, ſi excidunt, non occidunt.

Bene perdit nummos judici cum dat nocens.

Bonis nocet quiſquis pepercerit malis.
Bonum apud virum juſtitiæ proxima eſt ſeveritas.
Bonum apud virum citò moritur iracundia.
Bona turpitudo eſt quæ periculum indicat.
Bona comparat præſidia miſericordia.
Bonarum rerum conſuetudo peſſima eſt.
Beneficium dignis ubi das, omnes obligas.
Crudelis in re adverſâ eſt objurgatio.
Cavendi nulla eſt dimittenda occaſio.
Cui ſemper dederis, ubi neges, rapere imperas.

Crudelem medicum intemperans æger facit.
Cujus mortem amici expectant, vitam odêrunt.
Cum inimico nemo in gratiam citò redit.
Citiùs venit periculum quod contemnitur.
Caſta ad virum matrona parendo imperat.

Cito ignomina fit ſuperbi gloria.
Conſilio meliùs vincas, quàm iracundia.
Cuivis dolori remedium eſt patientia.
Cùm vitia proſunt, peccat qui rectè facit.
Contemni eſt levius, quàm ſtultitiâ percuti.
Comes facundus in via pro vehiculo eſt.
Citò improborum lætitia in perniciem cadit.
Crimen relinquit vitæ qui mortem appetit.
Cui plus licet quàm par eſt, plus vult quàm licet.

Damnare eſt objurgare, cùm conſilio eſt opus.
Diſcipulus eſt prioris poſterior dies.

You muſt be long in preparing war that you may overcome the ſooner.

90. *You have called him all the ill names that can be when you have called a man ingrateful.*

Speak not evil of thine enemy, if thou thinkeſt it.

To conſider what may be good is the ſafeſt delay.

Grief grows leſs when it hath not wherewith to increaſe it.

It is a lye, that a woman doth learn not to weep.

95. *Concord is made more entire by diſcord.*

We muſt conſider long of what we muſt once reſolve upon.

We muſt not readily hearken to accuſations.

Whilſt life is pleaſing then is the beſt dying.

Gain with an ill name is to be called loſs.

100. *The valour of the Souldiers conſiſts in the diſcretion of the Commander.*

What a day beſtows be afraid to loſe it, it comes quickly to take it away.

A thing forgone that is not known, is not loſt.

Pain enforceth even innocent perſons to lye.

Faith is honeſtly kept even in a bad matter.

105. *Even ſpeed is delay when there is a deſire.*

A wiſe man mendeth his own faults by another mans.

Men in miſery take too much, and too little thought.

Sometimes it is even good to forget what you know.

Fortune is thought to be a goddeſs by peoples gain.

110. *To avoid a luſt is to conquer a Kingdom.*

When a baniſhed man hath no dwelling, he is like a dead man without a grave.

Even they that do an injury deſire it.

It is fit to take a weapon from, and not to give one to, an angry man.

To deny himſelf to his Countrey is to endure baniſhment.

115. *Even one hair hath its ſhadow.*

Alas, what a miſerable thing is it to become old by fearing.

He is fair even to his enemy that hath faith in his counſel.

A fall hurts them that are in a higher place a great deal the more.

He that hath loſt his credit, with what can he maintain himſelf after.

120. *When*

Diu apparandum est bellum, ut vincas celerius.

Dixeris maledicta cuncta, cum ingratum hominem dixeris.

De inimico ne loquare malum, si cogites.
Deliberare utilia mora tutissima est.
Dolor decrescit, ubi quo crescat non habet.
Dedisce flere fœminam, est mendacium.
Discordiâ fit charior concordia.
Deliberandum est diu, quod statuendum est semel.
Difficilem oportet aurem habere ad crimina.
Dum vita grata est, mortis conditio optima est.
Damnum appellandum est cum malâ fama lucrum.
Ducis in consilio posita est virtus militum.

Dies quod donat, timeas amittere; citò raptum venit.

Dimissum, quod nescitur, non amittitur.
Etiam innocentes cogit mentiri dolor.
Etiam peccato rectè præstatur fides.
Etiam celeritas in desiderio mora est.
Ex vitio alterius sapiens emendat suum.
Et deest, & supereſt, miseris cogitatio.
Etiam obliviſci quod ſeis interdum expedit.
Ex hominum quæstu facta Fortuna est dea.
Effugere cupiditatem, regnum est vincere.
Exuli ubi nusquam domus est, sine sepulchro est tanquam mortuus.
Etiam qui faciunt, odio habent injuriam.
Eripere telum, non dare irato decet.

Exilium est pati, se denegare patriæ,
Etiam capillus unus habet umbram suam.
Eheu quàm miserum est, fieri metutndo senem!
Etiam hosti est æquus, qui non habet in consilio fidem.
Excelsis multo facilius casus nocet.

Fidem qui perdit, quò se ſervet in reliquum?

120. *When fortune flattereth, ſhe comes to catch.*
You may eaſilier get an eſtate than keep it.
A handſome face is a ſilent commendation.
He is intreated in vain that cannot ſhew pity.
It is couzenage to receive what you are not able to reſtore.
125. *Fortune makes him a fool, whom ſhe makes too much on.*
He confeſſeth the fault, that avoids the judgement.
Proſpering wickedneſs is the undoing of good men.
Thou muſt bear, and not blame what thou canſt not avoid.
Future things ſo fight, as they ſuffer themſelves to be overcome.
130. *Wronged patience doth oft become fury.*
Feigned things will quickly come to their own nature.
He that loſeth his credit, can loſe nothing elſe.
Gentleneſs of diſpoſition carryes one on to folly.
Credit, as the ſoul, never returns thither whence it went.
135. *No body ever loſt his credit, but he that had it not.*
Fortune is not content to hurt one once.
Wrath is a thunder-bolt, where it dwells with power.
When thou art grown old, thou ſhalt ſtrive to no purpoſe to be young again.
A falſe railing tearm is a malicious lye.
140. *To rule a womans nature is the deſpair of all men.*
Endure things eaſie, that you may bear them that are difficult.
Fortune doth none more good than counſel doth.
Fortune is of glaſs, which when it ſhines, it is broken.
Thou muſt bear what doth thee hurt, that thou may'ſt thorowly bear what doth thee good.
145. *Fortune that no man ſeeth, maketh one acceptable.*
Thriftineſs is the miſery of a good report.
That Prejudice is heavy which hath not a judgement.
The wrath of an honeſt man is very heavy.
That mind is grievouſly puniſhed, which repents after the deed.
150. *A grieved mind hath not a doubtful ſentence.*
Every evil is grievous, that lyeth under a maſk.
What ever befalls that never was tryed before, doth hurt worſe.
The enemy is moſt grievous that lurketh in ones breaſt.
The rule of cuſtom is moſt troubleſome. 120.

Fortuna cùm blanditur, captatum venit.
Fortunam citùs reperias quàm retineas.
Formosa facies muta commendatio est.
Frustrà rogatur qui misereri non potest.
Fraus est accipere quod non possis reddere.
Fortuna nimiùm quem fovet, stultum facit.
Fatetur facinus, qui judicium fugit.
Felix improbitas optimorum est calamitas.
Feras, non culpes, quod vitare non potes.
Futura pugnant, ut se superari sinant.

Furor sit læsa sæpiùs patientia.
Ficta citò ad naturam redîerint sua m.
Fidem qui perdit nil potest ultrà perdere.
Facilitas animi ad partem stultitiæ rapit.
Fides, ut anima, unde abiit nunquam eò redit.
Fidem nemo unquam perdit, nisi qui non habet.
Fortuna obesse nulli contenta est semel.
Fulmen est, ubi cum potestate habitat iracundia.
Frustra, cùm ad senectam ventum est, repetes adolescentiam.
Falsum maledictum malevolum mendacium est.
Fœminæ naturam regere, desperare est omnium.
Fer difficilia, ut facilia feras.
Fortuna nulli plus quàm consilium valet.
Fortuna vitrea est, quæ, cum splendet, frangitur.
Feras quod lædit, ut quod prodest perferas.

Facit gratum fortuna quam nemo videt.
Frugalitas miseria est rumoris boni.
Grave præjudicium est, quod judicium non habet.
Gravissima est probi hominis iracundia.
Gravis animi pœna est, quem post factum pœnitet.
Gravis animus dubiam non habet sententiam.
Grave est malum omne quod sub aspectu latet.
Graviùs nocet quodcunque in expertum accidit.
Gravior inimicus, qui latet sub pectore.
Gravissimum est imperium consuetudinis.

155. *A great crime doth hurt, even when it is but lightly ſpoken of.*
Alas, how hard a thing is the keeping of ones renown!
A man is not in his own body, when he is angry.
Alas, how much is he to be feared, that thinks it ſafe to dye!
A man that is pitiful to a man in miſery, remembers himſelf.
160. *It is an honeſt diſgrace to dye for a good cauſe.*
He that doth good in proſperity, hath ſuccour in adverſity.
Alas, what a miſerable thing it is to be hurt of him of whom you cannot complain.
Poverty bids a man try many things.
Alas, how miſerable is that pain which may not ſpeak in the torment.
165. *Alas, what things to be repented of do men run into, by living long!*
A fair ſpeech hath its poyſon.
A man dyeth ſo often as he loſeth his children.
A man alwayes carries one thing towards himſelf, and thinks another thing towards another.
An honeſt report is a good patrimony.
170. *A man feels it not, if he finds profit by his ſmart.*
He ſerves honeſtly, that yields to the times.
A man hath his life lent him, not given him.
It is better to know one's heir, than to ſeek one.
An heir's weeping is laughing under a Vizzard.
175. *Often marriages have room for a curſe.*
An inferiour ſtartles at what a ſuperiour doth amiſs.
To revenge an enemy is to receive another life.
Have a care that nobody hate thee through thine own demerit
When you hold one againſt his will, you haſte him to be gone.
180. *You wrong breeding, when you intreat an unworthy man.*
A covetous man is good to no body, and he is the worſt to himſelf.
He doth a courteſie twice to a poor man, that doth it quickly.
Deſire of more amongſt riches, is a rich want.
He inviteth a fault, that paſſeth by an offence.
185. *There is nothing pleaſant but that which variety refreſheth.*
A gracious ſpirit minds not an affront.

One

Grave crimen, etiam cum dictum eſt leviter, nocet.
Heu quam difficile eſt gloriæ cuſtodia!
Homo extra corpus eſt ſuum cùm iraſcitur.
Heu quam eſt timendus, quicunque mori tutum putat!
Homo qui in homine calamitoſo eſt miſericors, meminit ſuî.

Honeſta eſt turpitudo pro bonâ cauſâ mori.
Habet in adverſis auxilia qui in ſecundis commodat.
Heu, quàm miſerum eſt lædi ab illo de quo non poſſis queri!

Hominem experiri multa paupertas jubet.
Heu, dolor quàm miſer eſt, qui in tormento vocem non habet!

Heu, quam pœnitenda incurrunt homines, vivendo diu!

Habet ſuum venenum blanda oratio.
Homo toties moritur, quoties amittit ſuos.
Homo ſemper in ſeſe aliud fert, in alterum aliud cogitat.

Honeſtus rumor alterum eſt patrimonium.
Homo neſcit, ſi dolore fortunam invenit.
Honeſtè ſervit qui ſuccumbit tempori.
Homo vitâ commodatus, non donatus, eſt,
Hæredem ſcire utilius eſt, quàm quærere.
Hæredis fletus ſub perſonâ riſus eſt.
Habent locum maledicti crebræ nuptiæ.
Inferior horret quicquid peccat ſuperior.
Inimicum ulciſci vitam accipere eſt alteram.
Id agas, ne quis tuo te merito oderit.
Invitum cum retineas, exire incitas.
Ingenuitatem lædis, cum indignum rogas.
In nullum avarus bonus eſt, in ſe peſſimus.

Inopi beneficium bis dat qui dat celeriter.
Inſtructa inopia eſt in divitiis cupiditas.
Invitat culpam qui peccatum præterit.
Jucundum nihil eſt niſi quod reficit varietas.
Ingenuitas non recipit contumeliam.

One offends without puniſhment againſt him that offends but ſeldom.

One ingrateful perſon wrongs all poor men.

There is no reproach in a poor mans life.

190. *A poor man wants a few things, a covetous man all things.*

So uſe your friend, as to think he may become your enemy.

A ſtout man, or a proſperous man, can endure envy.

Anger is alwayes a lyar in love matters.

Envy is angry cloſely, and upon a ſmall occaſion.

195. *Shun an angry man for a while, an enemy for a long time.*

Forgetfulneſs is the remedy of wrongs.

He that overcom's anger, conquers his greateſt enemy.

No body uſeth to hope for good in afflictions, but the innocent.

Haſtineſs is to blame in taking revenge.

200. *It is a wiſe mans part to fear his enemy, though never ſo mean.*

Laughing at men in miſery is even an injury.

The Judge is condemned, when the guilty man is acquitted.

It is a kind part to pardon, when he is ſorry that is pardoned.

Boldneſs can do very much in doubtful things. (*fends.*

205. *A guilty perſon condemns himſelf on the ſame day he of-*

So truſt your friend, that there be no room for an enemy.

An angry man thinks even advice to be a heinous crime.

He badly blameth Neptune *that again ſuffers ſhipwrack.*

Honour with an unworthy perſon is inſtead of diſgrace.

210. *When a new commendation is offered, even the old is admitted.*

The ſmart of his enemy is the remedy of him that is hurt.

Fortune is unconſtant; ſhe quickly asks again what ſhe hath given.

It is an univerſal law which bids, Be born and dye.

Gain cannot be made without anothers loſs.

215. *Wantonneſs and praiſe do never agree.*

The guilty perſon fears the Law; and the innocent, fortune.

Exceſs wants many things, but covetouſneſs all things.

Ingrateful perſons, eſpecially, teach men to be hard.

He threatneth many, that doth a wrong to one.

Impunè peccat in eum qui peccat ratior.

Ingratus unus miſeris omnibus nocet.
In miſeri vita nulla contumelia eſt.
Inopiæ parva deſunt, avaritiæ omnia.
Ita amicum habeas poſſe ut fieri inimicum putes.
Invidiam ferre aut fortis, aut felix poteſt.
In amore mendax ſemper iracundia.
Invidia tacitè, ſed minutè, iraſcitur.
Iratum breviter vites, inimicum diu.

Injuriarum remedium eſt oblivio.
Iram qui vincit, hoſtem ſuperat maximum.
In malis ſperare bonum, niſi innocens, nemo ſolet.
In vindicando criminoſa eſt celeritas.
Inimicum, quamvis humilem, docti eſt metuere.

In calamitoſos riſus etiam injuria eſt.
Judex damnatur, cùm nocens abſolvitur.
Ignoſcere humanum, ubi pudet cui ignoſcitur.
In rebus dubiis plurimi eſt audacia.
Illo nocens ſe damnat quo peccat die.
Ita crede amico, ne ſit inimico locus.
Iratus etiam facinus conſilium putat.
Improbè Neptunum accuſat qui iterum naufragium facit.
Loco ignominiæ eſt apud indignum dignitas.
Laus ubi nova oritur, etiam vetus admittitur.

Læſo doloris remedium inimici dolor.
Levis eſt fortuna; citò repoſcit quæ dedit.

Lex univerſa eſt, quæ jubet naſci & mori.
Lucrum ſine damno alterius fieri non poteſt.
Laſcivia & laus nunquam habent concordiam.
Legem noceus veretur, fortunam innocens.
Luxuriæ deſunt multa, avaritiæ omnia.
Malignos fieri maximè ingrati docent.
Multis minatur qui uni facit injuriam.

220. *All delay is diſtaſtful, yet it makes men wiſe.*
It is a bad cauſe which requires pity.
It is a happy mans lot to dye, before he call death.
It is a miſerable thing to be forced to keep that ſilent which you deſire to ſpeak.
That fortune is moſt miſerable that wants an enemy.
225. *He is to be called bad, that is good for his own ends.*
A bad man is then the worſt, when he feigns himſelf good.
When fear cometh, ſleep hath but ſeldom place.
Thou muſt needs dye, but not ſo oft as thou wouldeſt.
It is badly done, whatever is done with relying upon fortune.
230. *He that ſends a preſent to a dead man, takes from himſelf, and gives him nothing.*
A maſter that is afraid of his ſervants is leſs than a ſervant.
A true heir is rather born than written.
Women out-ſtrip men in bad counſel.
It is bad pleaſure to uſe our ſelves to other folks things.
235. *That is kept with a great deal of danger which pleaſeth many.*
The cure is bad, when any thing of nature is loſt.
Bad natures never need teaching.
To live without danger, is, not to know miſery.
They live ill who think they ſhall always live.
240. *By conſtruing a foul word you will make it worſe.*
The Patient deals badly with himſelf that makes the Phyſitian his heir.
He is leſs deceived that is ſooner denyed.
Goodneſs changeth it ſelf, which an injury provokes.
When a woman muſeth all alone ſhe muſeth ſome miſchief.
245. *He that will do a ſhrewd turn will every where find an occaſion.*
A naughty natur'd man feeds on his own nature.
He ought to fear many, whom many fear.
The greateſt command is loſt by badly commanding.
A woman that is married to many men doth not pleaſe many.
250. *It is bad counſel which can be altered.*
It is the beſt for an unfortunate perſon to do nothing.
The eyes would not offend at all, if the minde could rule the eyes.

Eſteem

Mora omnis odio eſt, ſed facit ſapientiam.
Mala cauſa eſt, quæ requirit miſericordiam.
Mori eſt felicis, antequam mortem invocet.
Miſerum eſt tacere cogi quod cupias loqui.

Miſerrima eſt fortuna quæ inimico caret.
Malus eſt vocandus, qui ſuâ cauſâ eſt bonus.
Malus, ubi bonum ſe ſimulat, tunc eſt peſſimus.
Metus cùm venit, rarum habet ſomnus locum.
Mori neceſſe eſt, ſed non quoties volueris.
Malè geritur quicquid geritur fortunæ fide.
Mortuo qui mittit munus, nil dat illi, adimit ſibi.

Minor eſt quàm ſervus dominus qui ſervos timet.
Magis hæres fidus naſcitur quàm ſcribitur.
Malo in conſilio fœminæ vincunt viros.
Mala eſt voluptas, alienis aſſueſcere.
Magno cum periculo cuſtoditur quod multis placet.

Mala eſt medicina, ubi aliquid naturæ perit.
Malæ naturæ nunquam doctrinâ indigent.
Miſeriam neſcire, eſt, ſine periculo vivere.
Malè vivunt qui ſemper victuros ſe putant.
Maledictum interpretando, facies acrius.
Malè ſecum agit ægrotus, medicum qui hæredem facit.

Minus decipitur cui negatur celeriter.
Mutat ſe bonitas, quam irritat injuria.
Mulier, cum ſola cogitat, male cogitat.
Malefacere qui vult, nuſquam non cauſam invenit.

Malevolus ſemper ſuâ naturâ veſcitur.
Multos timere debet, quem multi timent.
Male imperando ſummum imperium amittitur.
Mulier quæ nubit multis multis non placet.
Malum conſilium eſt quod mutari non poteſt.
Nihil agere, ſemper infelici eſt optimum.
Nihil peccent oculi, ſi animus oculis invereat.

Eſteem nothing thine own that may be altered.
A man doth not lightly dye with the fall (of a houſe) that is afraid of the fall (of it.) (ſo dallieth
225. *Thou know'ſt not what to wiſh, or what to avoid;* the da
Danger is never overcome without danger. (plain
There is no fortune ſo good, of which thou may'ſt not com-
We men dye better no where, than where we had a mind to live.
A covetous man never wants an excuſe to deny (one.)
260. *The truth is loſt with too much wrangling.*
He is every day condemned that alwayes feareth.
The latter day is alwayes the worſe.
It is a ridiculous thing to deſtroy innocency, in deteſtation of one that is innocent.
It is a piece of a good turn, if thou well deny what is deſired
265. *It is a fond thing to fear what cannot be avoided.*
A fearful man calls himſelf a wary man, and a baſe fellow calls himſelf a good husband.
By putting up an old injury, thou { *mayſt avoid* / *inviteſt.* } *a new one.*
A covetous man as well wanteth what he hath as what he hath not.
O life, that art long to one in miſery, and ſhort to one in proſperity!

Eraſm. Rot. Epiſt. to Joh. Nevius.

Who would ſuppoſe Publius's Stage-verſes? which Aulus Gellius *calleth* [illegible]*; and* Seneca, *very eloquent ones, and whoſe ſentences (as the ſame man witneſſeth) the greateſt Rhetoricians did not think much to imitate.*

Nihil

Nihil proprium ducas quod mutari possit.
Non citò sumâ perit vir, qui ruinam timet.

Nescis quid optes, aut quid fugias, ita ludit dies.
Nunquam periculum sine periculo vincitur.
Nulla tam bona est fortuna, de quâ nil possis queri.
Nusquam melius morimur homines quàm ubi libenter vivimus.
Negandi causa avaro nunquam deficit.
Nimium altercando veritas amittitur.
Quotidie damnatur qui semper timet.
Quotidie est deterior posterior dies.
Ridiculum est, odio nocentis, perdere innocentiam.

Pars beneficii est, quod petitur, bene si neges.
Stultum est timere quod vitari non potest.
Timidius vocat se cautum, parcum sordidus.

Veterem ferendo injuriam { vites / invitas } novam.

Tam deest avaro quod habet quàm quod non habet.

O vita, misero longa, felici brevis.

Erasm. Rot. Epist. ad Joh. Nevium.

Publii mimos quis contemnat? quos *Aulus Gellius* lepidissimos; *Seneca*, disertissimos vocat; cujusque sententias (ut idem testatur) non piguit summos etiam Rhetores æmulari.

Cato

Cato conſtrued Grammatically, with one row of Latine, and another of Engliſh.

1. SI Deus eſt animus, ut carmina dicunt nobis.
If God be a Spirit, as Poets tell us.
Hic præcipuè ſit colendus tibi purâ mente.
Let him eſpecially be worſhipped of thee with a pure mind.
2. Semper vigila plùs, nec eſto deditus ſomno:
Alwayes watch more, and be not given to ſleep:
Nam diuturna quies miniſtrat alimenta vitiis.
For, long-continued reſt affordeth nouriſhment to vices.
3. Puta eſſe priman virtutem compeſcere linguam;
Think it to be the prime virtue to rule the tongue;
Ille eſt proximus Deo, qui ſcit tacere ratione. (*reaſon.*
He is the neareſt to God that knoweth to hold his tongue with
4. Tu ſperne eſſe contrarius tibi, repugnando:
Do thou ſcorn to be contrary to thy ſelf, by being croſs.
Ipſe qui diſſidet ſecum conveniet nulli.
He that falls out with himſelf will agree with no body.
5. Si inſpicias vitam hominum, deniq; ſi (inſpicias) mores;
If thou look into the life of men, laſtly (if thou look into their) manners;
Cùm culpent alios, nemo vivit ſine crimine.
When they blame others, no man liveth without fault.
6. Relinque (ea) quæ tenes nocirura, quamvis ſint chara:
Leave (thoſe things) which thou holdeſt that they will do thee hurt, though they be dear.
Utilitatis debet præponi opibus, tempore.
Benefit ought to be preferr'd before wealth, in ſeaſon.
7. Eſto conſtans & lenis, ſicut res poſtulat.
Be grave and remiſs, as the matter requireth.
Sapiens mutat mores temporibus ſine crimine.
A wiſe man alters his manners with the times without fault.

8. Crede

8. Crede nil temerè uxori querenti de ſervis :
Believe not raſhly thy wife complaining of thy ſervants.
Etenim mulier ſæpe odit quem conjux diligit.
For a woman oft-times hateth whom her husband loveth.

9. Et cum mones aliquem, nec ipſe velit ſe moneri ;
And when thou adviſeſt one, and he is not willing that himſelf ſhould be adviſed ;
Si ſit charus tibi, noli deſiſtere cœptis.
If he be dear to thee, do not deſiſt from thy beginning.

10. Noli contendere verbis contra verboſos :
Do not ſtrive in words againſt men full of words :
Sermo datur cunctis, ſapientia animi paucis.
Speech is given to all, (but) wiſdom of mind to few.

11. Sic dilige alios, ut ſis charus amicus tibi :
So love others, that thou mayeſt be a dear friend to thy ſelf :
Eſto ſic bonus bonis, nè mala damna ſequantur te.
Be ſo good to good men, that evil loſſes may not follow thee.

12. Fuge rumores, ne incipias haberi novus autor.
Shun reports, leſt thou begin to be accounted a new author.
Nam nocet nulli tacuiſſe, nocet locutum eſſe.
For it hurteth none to have held his peace, it hurteth to have ſpoken.

13. Noli certò promittere rem promiſſam tibi :
Do not certainly promiſe a thing promis'd to thee :
Fides eſt ideò rara, quia multi loquuntur multa.
Faith is therefore rare, becauſe many men ſpeak many things.

14. Cùm quis laudet te, memento eſſe tuus judex :
When one praiſeth thee, remember to be thine own judge :
Noli credere plus allis de te, quàm tu tibi.
Do not believe others more concerning thee, than thou (believeſt) thy ſelf.

15. Memento narrare multis officium alterius :
Remember to tell to many the good turn of another :
Atque ipſe ſileto, cùm tu benefeceris aliis.
And do thou thy ſelf hold thy tongue, when thou ſhalt have done well to others.

16. Dum ſenex recenſes facta & dicta multorum ;
Whilſt thou being old reheaſeſt the deeds and ſayings of many;

Fac

Fac quæ ipſe juvenis feceris ſuccurrant tibi.
See that thoſe things which thy ſelf, being young, haſt done, may help thee.

17. Ne cures, ſi quis loquatur tacito ſermone;
Do not care, if one ſpeak with a whiſpering ſpeech.
Ipſe conſcius ſibi putat omnia dici de ſe. (*himſelf.*
He that is guilty to himſelf, thinks all things to be ſpoken of

18. Cum fueris felix, caveto quæ ſunt adverſa.
When thou ſhalt be proſperous, take heed of the things that are adverſe.
Ultima non reſpondent primis eodem curſu.
The laſt things do not anſwer the firſt in the ſame courſe.

19. Cum dubia & fragilis vita ſit tributa nobis;
Seeing a doubtful and brittle life is afforded us;
Noli ponere ſpem tibi in morte alterius.
Do not place hope for thy ſelf in the death of another.

20. Cum pauper amicus dat tibi exiguum munus,
When a poor friend giveth thee a ſmall preſent,
Accipito placidè, & memento laudare plenè.
Accept it cheerfully, and remember to praiſe it fully.

21. Cum natura creârit te nudum infantem,
Seeing nature hath made thee a naked infant,
Memento ferre patienter onus paupertatis.
Remember to bear patiently the burthen of poverty.

22. Ne timeas illam, quæ eſt ultima finis vitæ;
Do not fear that which is the laſt end of life;
Qui metuit mortem, perdit id ipſum quod vivit.
He that feareth death, loſeth that very thing that he liveth, i. e. *the pleaſure of living.*

23. Si nemo amicus reſpondet tibi pro meritis,
If no friend anſwer thee according to thy deſerts,
Noli incuſare Deum, ſed ipſe coerce te.
Do not blame God, but do thou reſtrain thy ſelf.

24. Utere parcè quæſitis, ne quid deſit tibi.
Uſe ſparingly things gotten, leſt any thing be wanting to thee.
Et ut ſerves quod eſt, ſemper putato deeſſe tibi.
And that thou may'ſt keep that which thou haſt, always think it is wanting to thee, (i. e. *that thou wanteſt.*)

25. Nè

25. Nè promiſeris ulli bis, quod præſtare potes ;
Do not promiſe any man twice, that which thou art able to perform ;
Nè ſis ventoſus, dum vis haberi urbanus.
Leſt thou beeſt a boaſter, whilſt thou would be accounted courteous.

26. Qui ſimulat verbis, nec eſt fidus amicus corde,
He that diſſembleth in words, and is not a faithful friend in heart,
Tu quoque fac ſimile ; ſic ars deluditur arte.
Thou alſo do the like ; thus craft is cozened with craft.

27. Noli probare homines nimiùm blandos ſermone.
Do not thou allow of men that are too cunning in their ſpeech.
Fiſtula canit dulcè, dum auceps decipit volucrem.
The pipe ſings ſweetly, while the fowler deceiveth the bird.

28. Si nati ſint tibi, nec opes, tunc inſtru illos
If { ſons be to thee / thou haſt ſons } and not wealth, then inſtruct them
Artibus, quo poſſint defendere inopem vitam.
In trades, that they may maintain a poor life.

29. Putato carum quod vile eſt, vile, quod carum ;
Eſteem that to bè dear which is cheap, and cheap which is dear.
Sic nec habeberis parcus tibi, nec avarus ulli.
So ſhalt thou be accounted neither ſparing to thy ſelf, nor covetous to any man.

30. Tu ipſe nè feceris ea, quæ ſoles culpare ;
Do not thou thy ſelf do thoſe things which thouuſeſt to blame.
Turpe eſt doctori, cùm culpa redarguit ipſum.
It is a foul thing for the teacher, when the fault confutes himſelf.

31. Petito quod eſt juſtum, vel quod videatur honeſtum :
Deſire what is juſt, or what may ſeem honeſt :
Nam eſt ſtultum petere quod poſſit negari jure.
For it is a fond thing to deſire what may be denied by right.

32. Nolito

32. Nolito præponere ignotum tibi notis;
Do thou not prefer a thing unknown to thee, before things known;
Cognita conſtant judicio, incognita caſu.
Things known are grounded on judgment, unknown on chance.

33. Cùm dubia vita verſetur incertis periclis,
Seeing our life is coverſant amongſt uncertain dangers,
Quicunque laboras, pone diem pro lucro tibi.
Whoſoever art troubled, account a day for gain to thee.

34. Cùm poſſis vincere, cede interdum ſodali:
When thou mayeſt overcome, give way ſometimes to thy companion.
Quoniam dulces amici vincuntur obſequio.
Becauſe ſweet friends are overcome by compliancy.

35. Ne dubites impendere parva, cùm petas magna:
Doubt not to beſtow ſmall things, ſince thou mayſt deſire great.
Etenim gratia conjungit charos his rebus.
For favour joyneth together dear friends by theſe things.

36. Cave inferre litem cum quo gratia juncta eſt tibi:
Take heed you make no brabble { *with whom good will is joyned to thee:* / *with him that is friends with thee:*
Ira generat odium, concordia nutrit amorem.
Anger breeds hatred, concord nouriſheth love.

37. Cùm dolor urget te in iram ob culpam ſervorum,
When grief forceth thee to anger for the fault of thy ſervants,
Ipſe moderare tibi ut poſſis parcere tuis.
Do thou moderate thy ſelf that thou mayſt ſpare thy own.

38. Interdum vince ferendo quem potes ſuperare.
Sometimes overcome by ſuffering him whom thou canſt conquer.
Enim patientia ſemper maxima virtus morum.
For patience (is) always the chiefeſt virtue of { *manners.* / *moral virtues.*

39. Potiùs conſerva quæ ſunt jam parta labore,
Rather ſave thoſe things which are already got with pain,

Cum

Cùm labor in damno est, mortalis egestas crescit.
When our labour is in (recovering) loss, deadly poverty in-
40. Cum felix fueris interdum dapsilis notis *(creaseth.*
When thou in prosperity shalt be sometimes frank to thy ac-
quaintance,
Et charis amicis, esto semper proximus tibi.
And dear friends, be thou alwayes neerest to thy self.

LIB. II.

SI fortè velis cognoscere cultum telluris,
If perhaps thou wouldst know the tillage of land,
Legito *Virgilium*; quòd si magis laboras nôsse
Reade Virgil; *but if thou rather desirest to know*
Vires herbarum, *Macer* dicet tibi carmine.
The vertues of herbs, Macer *will tell thee in verse.*
Si cupis noscere Romana, vel Punica bella,
If thou desirest to know the Roman, or Carthaginian wars,
Quæras *Lucanum*, qui dicet prælia Martis.
Get Lucan, *who will tell thee the battels of* [*War*]
Si libet quid amare, vel discere amare legendo,
If thou hast any mind to love, or to learn to love by reading,
Petito *Nasonem*: sin autem hæc est cura tibi,
Get Ovid: *but if this be thy care*
Ut vivas sapiens, audi, quo possis discere,
That thou mayst live wisely, hear, to the end thou mayst learn,
Per quæ ævum semotum vitiis traducitur;
By what things an age free from vices is spent;
Ergò ades, & disce legendo quæ sapientia sit.
Therefore come, and learn by reading what wisdome is.

1. MEmento prodesse etiam ignotis si potes: *(canst:*
Remember to pleasure even those thou knowst not, if thou
Utilius regno, acquirere amicos meritis.
It is better than a Kingdom to get friends by desert.
2. Mitte inquirere arcana Dei, & quid cœlum sit:
Forbear to inquire after the secrets of God, & what heaven is:

Cùm ſis mortalis, cura quæ ſunt mortalia;
Seeing thou art mortal, mind thoſe things that are mortal;
3. Linque metum lethi, nam ſtultum eſt in omni tempore:
Leave the fear of death, for it is a fooliſh thing at all times:
Dum metuis mortem, amittis gaudia vitæ.
Whilſt thou feareſt death, thou loſeſt the pleaſures of life.
4. Noli iratus contendere de incertâ re;
Do thou not, being angry, contend about an uncertain thing.
Ira impedit animum, nè poſſit cernere verum;
Anger hindreth the mind, that it cannot diſcern the truth.
5. Fac ſumptum properè, cùm res ipſa deſiderat;
Beſtow coſt readily, when the thing it ſelf requireth.
Etenim aliquid eſt dandum, cùm tempus aut res poſtulat.
For ſomething is to be given, when time or occaſion requires.
6. Fugito quod eſt nimium, memento gaudere parvo:
Avoid what is too much, remember to delight in a little.
Puppis eſt magis tuta, quæ fertur modico flumine;
The ſhip is more ſafe which is carried in a little River.
7. Memento prudens celare ſocios quod pudeat;
Remember wiſely to conceal from thy fellows that whereof thou mayſt be aſhamed.
Ne plures culpent id quod diſplicet tibi uni;
Leſt many blame that which diſpleaſeth thee alone.
8. Nolo putes pravos homines lucrari peccata:
I will not that thou ſhouldſt think that wicked men do gain their ſins.
Peccata latent temporibus, & patent tempore;
Sins lye hid for a time, and they appear in time.
9. Noli contemnere vires exigui corporis;
Do not contemn the ſtrength of a little body;
Pollet conſilio, cui natura negavit vim.
He excels in wiſdome, to whom nature hath denyed ſtrength.
10. Cede tempore, quem ſcieris non eſſe parem tibi:
Yield in time to him whom thou know'ſt is not equal for thee.
Sæpe videmus victorem ſuperari à victo;
We often ſee the conquerour to be overcome by the conquered party.
11. Noli contendere verbis adverſus notum:
Do not contend in words againſt an acquaintance.

Maxima

Maxima lis interdum crescit ex minimis verbis. (words.
The greatest controversie sometimes groweth from the least

12. Noli perquirere sorte quid Deus intendat:
Do not inquire by lot what God intendeth.
Ipse deliberat, sine te, quid statuat de te;
He deliberateth, without thee, what he resolves concerning thee.

13. Memento vitare invidiam nimio cultu:
Remember to avoid envy for too much gandinesse.
Quæ si non lædat, tamen molestum sufferre est hanc;
Which though it hurt thee not, yet it is a troublesome thing to bear this.

14. Esto forti animo cùm sis iniquè damnatus;
Be of good courage when thou art unjustly condemned.
Nemo gaudet diu, qui vincit inique judice;
No man joyeth long, who getteth the better by a corrupt Judge.

15. Noli referre maledicta litis præteritæ;
Do not rehearse the railing words of a contention past.
Est malorum, meminisse iram post inimicitias;
It is the property of wicked men to remember anger after falling out.

16. Nec ipse collaudes te, nec culpaveris te:
Neither do thou thy self praise thy self, nor blame thy self:
Stulti faciunt hoc, quos inanis gloria vexat;
Fools do this, whom vain glory vexeth.

17. Utere modicè quæsitis, dum sumptus abundat:
Use sparingly goods gotten, whilst gettings abound.
Quod partum est longo tempore, labitur exiguo;
That which is got in a long time, consumeth in a little time.

18. Esto insipiens, cùm tempus aut res postulat:
Be (like) a fool, when time or occasion requires.
Est summa prudentia simulare stultitiam loco;
It is the greatest discretion to counterfeit folly upon occasion.

19. Fugito luxuriam, simul & memento vitare.
Avoid prodigality, and also remember to avoid
Crimen avaritiæ; nam sunt contraria famæ;
The crime of covetousnes; for they are contrary to good report.

20. Nolito credere semper referenti quædam:
Do not believe one that always telleth some (news:)

Exigua fides est tribuenda iis qui loquuntur multa.
Small credit is to be given to them that speak many words.

21. Tu noli ignoscere tibi quod peccas potu:
Do not thou pardon thy self that thou offendest in drink:
Nam est nullum crimen vini, sed culpa bibentis.
For it is no fault of the wine, but the fault of the drinker.

22. Committe arcanum consilium tacito sodali.
Commit thy secret counsel to thy close companion.
Committe auxilium corporis fideli medico.
Commit the cure of thy body to a faithful Physitian.

23. Noli tu ferre molestè indignos successus:
Do not thou take ill unworthy successes:
Fortuna indulget malis, ut possit lædere.
Fortune pampereth evil men, that she may hurt them.

24. Prospice, hos casus esse ferendos, qui veniunt:
Foresee that these chances are to be indured, which fall out:
Nam quicquid prævideris antè, lædit leviùs:
For whatsoever thou shalt foresee before, hurteth less:

25. Noli submittere animum in adversis rebus:
Do not let down thy courage in adversity:
Retine spem; spes una nec relinquit hominem morte.
Retain hope; hope only doth not leave a man in death.

26. Noli dimittere rem quam noscis aptam tibi:
Do not let slip a thing which thou knowest fit for thee:
Occasio est calva post, fronte capillatâ.
Opportunity is bald behind, with a bushy forehead.

27. Specta quod sequitur, atque videto quod imminet antè.
Look at that which followeth, and see that which is ready to come before.
Imitare illum Deum qui spectat utramque partem.
Imitate that God which looketh { *at both sides.* / *both wayes.* }

28. Ut valeas fortior, esto interdum parcior;
That thou mayst be strong, be sometimes more sparing:
Pauca debentur voluptati, plura saluti.
Few things are due to pleasure (but) more to health.

29. Unus nunquam contemperis judicium populi:
Being (but) one, never slight the judgement of the people:

Ne

Ne placeas nulli, dum vis contemnere multos.
Leſt thou pleaſe none, whilſt thou wilt ſcorn many.

30. Sit tibi cura ſalutis præcipuè, quod primum eſt:
Have thou a care of thy health eſpecially, which is the main thing:
Cùm ſis cauſa doloris tibi, nè culpes tempora.
When thou art a cauſe of ſorrow to thy ſelf, blame not the times.

31. Nè cures ſomnia nam mens humana ſperans,
Do not heed dreams for mans mind hoping,
Cernit id ipſum per ſomnum quod optat cùm vigilat.
Seeth that very thing in ſleep, which it deſireth when it is awake.

LIB. III.

LEctor, quicunque velis cognoſcere hoc carmen,
Reader, whoſoever wouldſt know this Poem,
Feres hæc præcepta, quæ ſunt gratiſſima vitæ.
Thou muſt bear (away) theſe precepts, which are very profitable for (ones) life.
Inſtrue animum præceptis, nec ceſſes diſcere:
Furniſh thy mind with precepts, and ceaſe not to learn:
Nam vita eſt quaſi imago mortis ſine doctrinâ.
For life is as it were the image of death without learning.
Feres multa commoda; ſin autem ſpreveris illud,
Thou ſhalt bear away much benefit; but if thou neglect it,
Ipſe non neglexeris me ſcriptorem, ſed te.
Thou ſhalt not neglect me, the writer, but thy ſelf.

1. Ne cures verba malorum, cum vivas rectè:
Regard not the words of ill men, when thou liveſt well:
Non eſt noſtri arbitrii quid quiſque loquatur.
It is not in our power what any one may ſay.
2. Productus teſtis, celato crimen amici.
Being produced as a witneſs, conceal the fault of thy friend.

1. Quantumcunque potes, tamen pudore salvo ante;
As much as thou canst, yet { *thy honour being safe before.* / *saving thy credit first.*

3. Memento cavere blandos, & illotos sermones:
Remember to take heed of fawning and lisping speeches;
Simplicitas veri est sana, fraus loquendi est ficta.
The simplicity of truth is sound, { *deceit of speech is feigned.* / *deceitfull speech is feigned.*

4. Fugito segnitiem, quæ fertur ignavia vitæ:
Eschew sluttishness, which is called lazines of life.
Nam cum animus languet, inertia consumit corpus;
For when the mind is lazie, lazines consumeth the body.

5. Interdum interpone gaudia tuis curis,
Sometimes interpose joys with thy cares,
Ut possis sufferre quemvis laborem animo.
That thou mayst endure any labour in thy mind.

6. Ne unquam carpseris dictum aut factum alterius,
Do not at any time carp at the saying or doing of another;
Ne alter derideat te simili exemplo.
Lest another jeer thee by the like example.

7. Serva augenio quæ suprema fors dederit tibi
Save in increasing those things which the last will hath granted thee
Notata tabulis; ne sis quem fama loquatur;
Being set down in the VVill; { *lest thou beest he whom reports may talk of.* / *lest thou beest he whom folk may talk on.*

8. Cum divitiæ superant tibi in fine senectæ;
VVhen riches abound to thee in the end of thy old age:
Facito vivas munificus, non parcus amicis;
See thou live munificent, not sparing to thy friends.

9. Dominus ne despice utile consilium servi, (*servant.*
Thou being a master, do not despise the good counsel of thy
Tempseris nunquam sensum nullius, si prodest;
Despise not at any time the opinion of any man, if it be good.

10. Si

10. Si non est rebus & in censu quod fuit ante,
If there be not in thy means and estate what there was before.

Fac vivas contentus eo quod tempora præbent;
See thou live content with that which the times afford.

11. Fuge nè ducas uxorem sub nomine dotis:
Beware that thou marry not a wife for her portion sake:
Nec velis retinere, si cœperit esse molesta;
And desire not to keep her, if she begin to be troublesome.

12. Disce exemplo multorum, quæ facta sequaris,
Learn by the example of many what deeds thou mayst follow,
Quæ fugias; vita aliena est magistra nobis; (us.
And what thou mayst shun; another mans life is a Mistress to

13. Tentes id quod potes, nè pressus pondere operis,
Attempt that which thou art able to do, lest being pressed with the weight of the work;
Labor succumbat, & relinquas tentata frustrà;
Thy labour fail, and thou leave the thing attempted in vain.

14. Nolito tacere quod nôsti haud rectè factum:
Do not thou conceal what thou knowest is not well done.
Ne videare tacendo velle imitari malos;
Lest thou seem by concealing to be willing to imitate bad men.

15. Rogato auxilium judicis sub iniqua lege:
Intreat the aid of the Judge under a harsh law:
Etiam leges ipsæ cupiunt ut regantur jure; (right.
Even the Laws themselves desire that they may be ruled by

16. Memento ferre patienter quod pateris meritò:
Remember to bear patiently what thou sufferest deservedly.
Qui cùm sis reus tibi, damna ipsum, te judice;
And when thou art guilty (to thy self,) condemn (thy) self, thou (thy self) being the Judge.

17. Facito legas multa, perlectis, perlege, multa:
See thou read many things, when those are read over, read over many things.
Nam poëtæ canunt miranda, sed non credenda.
For Poets sing strange things, but not to be believed.

18. Fac sis modestus sermone inter convivas:
See thou beest modest in thy talk amongst strangers.

Ne dicare loquax dum vis haberi urbanus.
Leſt thou be called talkative, whilſt thou art willing to be accounted mannerly.

19. Nolito timere verba iratæ conjugis;
Do not fear the words of thy angry wife;
Nam fœmina ſtruit inſidias lachrymis, dum plorat.
For a woman layeth ſnares with her tears, whilſt ſhe weepeth.

20. Utere quæſitis, ſed ne videaris abuti:
Uſe (goods) gotten, but ſeem not to abuſe them:
Qui conſumunt ſua, ſequuntur aliena, cum deeſt.
They that waſt their own goods, follow other mens, when they want,

21. Fac proponas tibi, mortem non eſſe timendam,
See thou propound to thy ſelf, that death is not to be feared,
Quæ ſi non eſt bona, tamen illa eſt finis malorum.
Which if it be not good, yet it is the end of evils.

22. Memento ferre linguam uxoris, ſi frugi eſt; (wife;
Remember to endure thy wives tongue, if ſhe be a good huſ-
Namque eſt malum velle pati nil, nec poſſe tacere.
For it is a bad thing to be willing to ſuffer nothing, and not to be able to keep ſilence.

23. Dilige charos parentes non-ægrâ pietate;
Love thy dear parents with an unconſtrained love;
Nec offendas matrem, dum vis eſſe bonus parenti.
And offend not thy mother, whilſt thou art willing to be dutifull to thy father.

LIB. IV.

Quicunque cupis traducere ſecuram vitam,
Whoſoever deſireſt to leade a quiet life,
Nec animum hærere vitiis, quæ obſunt moribus;
And not (to have) thy mind ſtick in vices, which hurt manners;
Memento hæc præcepta ſemper relegenda tibi.
Remember theſe precepts (are) alwaies to be read by thee.

Invenies

Invenies aliquid, in quo utare te magistro:
Thou shalt find something, in which thou mayst use thy self (as) master:
i. e. *thou mayst be thine own teacher, or, learn to order thy self.*

1. DEspice divitias, si vis esse beatus animo,
Scorn riches, if thou wilt be happy in mind:
Quas qui suspiciunt, semper avari, mendicant.
Which they that gaze upon, being always covetous, live beggarly.
2. Commoda naturæ deerunt tibi nullo tempore;
The benefits of nature will be wanting to thee at no time;
Si fueris contentus eo quod usus postulat.
If thou shalt be content with that which need requireth.
3. Cùm sis incautus, nec gubernes rem ratione;
When thou art unwary, and dost not govern thy estate with diseretion,
Noli dicere fortunam cæcam, quæ non est;
Do not call fortune blind, which is not.
4. Dilige denarium, sed dilige formam parcè;
Love the penny, but love (its) stamp sparingly;
Quam nemo sanctus, nec honestus, captat habere.
Which no holy, nor honest man, coveteth to have.
5. Cùm fueris locuples, memento curare corpus;
When thou shalt be rich, remember to look to thy body;
Æger dives habet nummos, sed non habet ipsum.
A sick rich man hath money, but he hath not himself.
6. Cùm discens aliquando tuleris verbera magistri;
Seeing when thou learnedst, thou sometimes endurest the jerks of thy master;
Fer imperium patris, cùm exit in iram verbis.
Endure the command of (thy) father, when he groweth angry in words.
7. Age res quæ prosunt; rursus memento vitare,
Do things that profit; again remember to shun things,
In quibus in est error, nec est certa spes laboris.
In which there is a mistake, and there is no certain hope (of requital) of lost labour.

8. Concede

8. Concede gratis roganti quod potes donare;
Grant freely to him that asketh thee, that which thou canst give;
Nam est in parte lucrorum, fecisse rectè bonis;
For it is in part of gains, to have done well to good men.

9. Discute confestim quid sit, quod suspectum est tibi,
Examine it presently what it is, which is suspected to thee;
Namque solent nocere quæ sunt neglecta primò;
For those things use to hurt, which are neglected at first.

10. Cùm damnosa voluptas Veneris detineat te,
When the hurtful pleasure of leachery detaineth thee,
Noli indulgere gulæ, quæ est amica ventris;
Do not pamper gluttony, which is a friend of the belly's.

11. Cùm proponas tibi timere cuncta animalia,
When thou resolvest with thy self to fear all living creatures,
Præcipio tibi unum hominem esse timendum plus;
I warn thee that only man is to be feared more.

12. Cùm prævalidæ vires fuerint tibi in corpore,
When thou shalt have able strength in body,
Fac sapias; sic tu poteris haberi vir fortis.
See thou beest wise; so thou mayst be accounted a gallant man.

13. Petito auxilium à notis, si fortè laboras;
Desire help of thine acquaintance, if perhaps thou art in trouble;
Nec quisquam melior medicus, quàm fidus amicus;
There is not any better Physitian, than a faithful friend.

14. Cur victima moritur pro te, cùm ipse sis nocens?
Why doth a beast sacrificed dye for thee, when thou thy self art faulty?
Est stultitia, sperare salutem morte alterius;
It is folly to hope for salvation by the death of another.

15. Cùm quæris tibi vel socium, vel fidum amicum;
When thou seekest for thy self either a companion, or a faithful friend;
Non fortuna, sed vita hominis est petenda tibi;
Not the fortune, but the life of the man is to be enquired after by thee.

Utere

16. Utere opibus quæsitis, fuge nomen avari;
Make use of thy wealth gotten, avoid the name of a covetous man;
Quid divitiæ prosunt tibi, si abundas pauper?
What do riches profit thee, if thou hast abundance & art poor?
17. Si cupis servare honestam famam, dum vivis;
If thou desirest to keep an honest name, whilst thou livest;
Fac fugias animo quæ sunt mala gaudia vitæ;
See that thou shun with thy mind those things that are the wicked pleasures of life.
18. Cùm sapias animo noli irridere senectam;
When thou art wise in mind, do not thou mock old age;
Nam quicunque senex, puerilis sensus est in illo;
For, whosoever is old, a childish understanding is in him.
19. Disce aliquid; nam cùm fortuna recedit subitò,
Learn something; for, when fortune goes back on a sudden,
Ars remanet, quæ non unquam deserit vitam hominis;
Skil remaineth, which never forsaketh the life of man.
20. Tacitus perspicito omnia quæ quisque loquatur;
Keep silence, consider all things which any one saith;
Sermo celat mores hominum, & idem indicat;
Speech conceals the manners of men, and the same discovers them.
21. Exerce studium, quamvis perceperis artem;
use study, though thou understand the art;
Ut cura adjuvat ingenium, sic & manus usum;
As care helpeth the wit, so also the hand helpeth use.
22. Ne multùm cures tempora lethi futuri:
Do not much care for the time of death to come:
Is non timet mortem, qui scit contemnere vitam;
He doth not fear death, who knoweth to contemn life.
23. Disce, sed à doctis; ipse doceto indoctos:
Learn, but of them that are learned; do thou thy self teach the unlearned:
Etenim doctrina bonarum rerum est propaganda;
For the doctrine of good things is to be propagated.
24. Bibe hoc quod prosit, si tu vis vivere sanus:
Drink that which may do thee good, if thou wilt live in health:

Voluptas

Voluptas eſt quandoque cauſa mali morbi homini.
Pleaſure is ſometimes a cauſe of an ill diſeaſe to a man.

25. Quodcunque laudâris palàm, quodcunque probâris:
Whatſoever thou ſhalt have praiſed openly (or) whatſoever thou ſhalt have allowed:
Vide ne damnes hoc rurſus crimine levitatis. (*lightneſs.*
See thou doſt not condemn this again, through the fault of

26. Tranquillis rebus caveto quæ ſunt adverſa;
In proſperity beware of things that are adverſe:
Rurſus memento ſperare melius in adverſis.
Again remember to hope better in adverſity.

27. Ne ceſſes diſcere, ſapientia creſcit curâ:
Ceaſe not to learn, wiſdome increaſeth by care:
Rara prudentia datur longo uſu temporis.
Rare wiſdome is given by long uſe of time.

28. Laudato parcè; nam una dies monſtrabit,
Praiſe ſparingly; for one day will ſhew
Qualis amicus fuerit, quem tu ſæpe probâris.
What a friend he hath been, whom thou haſt often commended.

29. Ne pudeat, velle te doceri, quæ neſcieris;
Be not aſhamed, to be willing that thou beeſt taught what things thou know'ſt not;
Eſt laus ſcire aliquid; eſt pudor velle diſcere nil.
It is a commendation to know ſomething; it is a ſhame to be willing to learn nothing.

30. Cùm lis & voluptas eſt juncta Venere & Baccho;
Seeing contention and pleaſure is joyned with Venery and wine;
Complectere animo quod lautum eſt, ſed fuge lites.
Embrace in thy mind that which is pleaſant, but avoid the contentious.

31. Memento vitare demiſſos animo, ac tacitos:
Remember to avoid men of a ſullen diſpoſition, and ſilent:
Unda forſan latet altiùs, quà flumen eſt placidum.
The water perhaps is deeper, where the River is calm.

32. Cùm fortuna tuarum rerum diſpliceat tibi,
When the fortune of thy means diſliketh thee,

Specta

Specta alterius, quo diſcrimine ſis pejor. (*worſe.*
Look at another man's, (and) in what difference thou art

33. Tenta id quod potes, nam eſt multò tutius
Attempt that which thou canſt do, for it is much ſafer
Carpere littus remis, quàm tendere velum in altum.
To keep near the ſhoar with Oars, than to hoiſt up the ſail into the deep.

34. Noli pravè contendere contra juſtum hominem;
Do not maliciouſly contend againſt a juſt man;
Enim Deus ſemper ulciſcitur injuſtas iras.
For God doth alwayes revenge unjuſt contentions.

35. Opibus ereptis, noli gaudere querendo;
When thy wealth is taken away, do not delight in complaining.
Sed potiùs gaude, ſi contingat tibi habere.
But rather rejoyce, if it befall thee to have wealth.

36. Eſt gravis jactura, amittere quæ ſunt, damnis:
It is a grievous loſs to loſe what we have by miſhaps:
Sunt quædam quæ decet amicum ferre patienter.
There be ſome (miſhaps) which it becometh a friend to bear

37. Noli promittere tibi longa tempora vitæ: (*patiently.*
Do not promiſe to thy ſelf long time of life:
Quocunquè ingrêderis, mors umbra corporis ſequitur.
Which way ſoever thou goeſt, death the ſhadow of the body

38. Placa Deum thure, ſine vitulum creſcat aratro: (*followeth.*
Pacifie God with frankincenſe, ſuffer the calf to grow for the
Ne credas Placare Deum, dum litatur cæde. (*plow:*
Do not think to appeaſe God, whilſt thou ſacrificeſt with ſlaughter.

39. Læſus cede locum fortunæ, cede potenti:
Being hurt, give place to fortune, give place to a great man:
Qui potuit cedere, aliquando valebit prodeſſe.
He that could give way, will ſometimes be able to do good.

40. Ipſe caſtiga te ſubinde, cum peccâris quid:
Do thou chaſtiſe thy ſelf forthwith, when thou haſt offended in any thing:
Dum ſanas vulnera, dolor eſt medicina doloris.
Whilſt thou healeſt wounds, ſmart is the remedy of ſmart.

41. Nunquam

41. Nunquam damnaris amicum post longum tempus:
Never condemn thy friend after a long time:
Mutavit mores, sed memento prima pignora;
He hath changed his manners, but remember the first pledges.
42. Quò sis magis gratior officiis, esto charior: (indeared;
That thou mayst be the more pleasing in thy service, be the more
Ne subeas nomen, quod dicitur Offici-perda;
Lest thou undergo the name which is called a Thankless per-
43. Suspectus caveas, ne sis miser omnibus horis: (son.
Being suspected, take heed thou beest not miserable every hour:
Nam mors est aptissima timidis & suspectis.
For death is most fit for fearful and suspected persons.
44. Cùm mercatus fueris servos in proprios usus,
When thou shalt have bought slaves for thy own use,
Et dicas famulos; tamen memento esse homines;
And call'st them servants; yet remember they are men.
45. Prima occasio est capienda tibi quam primùm:
The first occasion is to be taken by thee as soon as can be:
Ne quæras rursus quæ neglexeris jam antè;
Lest thou seek again what thou hast neglected afore.
46. Noli gaudere repentinâ morte malorum:
Do not rejoyce at the sudden death of evil men:
Obeunt felices, quorum vita est sine crimine;
They dye happy, whose life is without fault.
47. Cùm sit tibi conjux, nec res, & fama laboret; (cted.
When thou hast a wife, and no means, and her name is suspe-
Ducas inimicum nomen amici vitandum;
Think that the hurtful name of a friend is to be avoided.
48. Cùm contingat tibi cognoscere multa studio,
When it befals thee to know many things by study,
Fac discas multa, & vites nescire doceri;
See thou learn many things, and shun not to know to be taught.
49. Mirâris me scribere versus nudis verbis?
Dost thou wonder that I write verses in bare words?
Brevitas sensus fecit conjungere hos binos;
The shortness of the sentence made me joyn these verses two and two together.

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